

The Beneficial Summary

Regarding What is Impermissible for the Responsible Slaves to Neglect

By
Qādi Allāma Ahmed al-Qurayshi

Translator's Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah, the Exalted and Majestic; the One who has no partners or associates; the One who provides the light of guidance to His slaves so that they may attain spiritual perfection and illumination by means of it. May Allah send His choicest blessings upon His slave and seal of the Messengers, Muhammad bin Abdullah. May Allah bless his pure Progeny, righteous Companions, and those that follow them in excellence until the Day of Judgment. As to what follows...

One of the most important parts of the Islamic literary tradition is the *Mukhtaṣar*. The *Mukhtaṣar* literature refers to those condensed booklets developed by the scholars for easy distribution and/or memorisation to the layperson. It is a very logical conclusion because the average lay Muslim didn't have the time, effort, and money to access much of the scholarly literature and pursuits required of a savant. Instead, the scholars endeavoured to extract the most basic concepts from the voluminous collections in their disposal and abbreviate it so that the layperson would be able to benefit and accurately practise those religious injunctions obligated upon him/her. Of course, such effort requires a high level of scholastic acumen as well as the wherewithal to assess the conditions and capacities of the common folk. One such scholar was Qādi Ahmed al-Qurayshi.

Author's Biography

He is Ahmed bin Ismā'īl bin Sālih al-‘Alafī al-Qurayshi. He was a Chief Justice (*Qādi*), scholar, verifier/editor (*muhaqqiq*), and a well-known ascetic. He studied under some of the most well-known imams and scholars of his time; one of whom was Imam Nāṣir ‘Abdullah bin al-Hasan, upon him be peace. He accompanied the imam to Yemen in the year 1257 A.H. He remained with the imam until the latter was killed.

After which, he emigrated to Sa'dah, the then seat of Zaydi knowledge. It is there that he met Imam Ahmed bin Hāshim. He served as a judge for the imam and called others to pledge allegiance to him. He served a series of other imams after that but it was under the imamate of Imam Ahmed bin Hāshim that Qādi Ahmed authored the present book.

He served as the Chief Justice of Sana'a and remained there until he died. He passed away in a small village of Sana'a called Jadr in the year 1282 A.H. His untiring devotion to the Household of the Prophet earned him the nickname "Supporter of the Purified Imams" (*Naṣīr al-A`immati al-Athār*).

He authored three books:

1. *Al-Mukhtaṣar al-Mufid fī mā Lā Yajūz al-Ikhlaṣ Bihi li Kulli Mukallaf min al-A'bīd* (Tr. "The Beneficial Summary Regarding What is Impermissible for the Responsible Slaves to Neglect")
2. *Sulāfa al-Muā'šir fī Nubdha min Sīrat al-Imam Nāṣir ‘Abdullah bin al-Hasan bin Ahmed bin Mahdi* (Tr. "The Contemporary's Wine concerning the Overview of the Biography of Imam Nāṣir ‘Abdullah bin al-Hasan...")
3. *Ar-Risālat al-Gharā`* (Tr. "The Beautiful Letter")

About the Book

This text is named *Al-Mukhtaṣar al-Mufid fī mā Lā Yajūz al-Ikhlaṣ Bihi li Kulli Mukallaf min al-A'bīd*. However, it has also been alternatively titled: *Ad-Durrat al-Muntaẓima fī Madhhab al-'Itrat al-Mu'taṣima* (Tr. "The Well-formed Pearl concerning the School of the Protected Prophetic Descendants").

This book compiles the tripartite aspects of Islam: the perfection of faith, the perfection of practice, and the perfection of character. In a well-known *hadīth*, the Prophet, peace and blessings be upon him and his progeny, and his Companions were visited by the archangel, Gabriel, upon him be peace. During the exchange between the two, the Muslims were instructed that the religion is divided between *Islām* (jurisprudence), *Imān* (belief/creed), and *Ihsān* (spiritual purification). Therefore, this book is divided into three main sections focusing on three main parts.

The creedal section of this book is the smallest—comprising of about two pages. There are no detailed theological discussions because engaging in such dialectics is not considered necessary for the Muslim. Instead, the confirmation of simple brief creedal statements is sufficient to make the believer sound in belief.

The jurisprudential section of the text is the largest. One can't help but notice that much of the wordings are direct quotations from the Zaydi standard jurisprudential text, *Matn al-Azhār fī Fiqh al-A`immat al-Athār*. The *Mukhtaṣar* is actually a condensation of *Matn al-Azhār*.

The section dealing with spiritual purification covers the praiseworthy and blameworthy traits that Muslims are obligatory to adopt and refrain from respectively. Unfortunately, this part of Islam has been neglected by much of the modern Islamic literature. However, since the classical age, our scholars have emphasised its importance just as they have emphasised correct belief and practice.

We pray that the reader is able to benefit from this text. We are confident that the material inherent is wholly sufficient for one to believe in and practice so that they will be secure on the Day of Judgment. If there are any mistakes, it is on our part and may Allah forgive us! If one is able to benefit, then all praise belongs to Allah!

**Imam Rassi Society
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Translation of *Al-Mukhtaṣar al-Mufid fī mā Lā Yajūz al-Ikhlaṣ Bihi li Kulli Mukallaf min al-A'bīd*

Author's Introduction

In the Name of Allah, the Most Gracious, the Most Merciful...

All praise is due to Allah! It is He that we praise and seek help from. We seek protection in Him from the evil from within ourselves as well as the evil consequences of our actions. There is no guidance for the one left astray nor is there deviance for the one guided aright. Peace and blessings be upon our master Muhammad, the guide, and his Progeny, the stars of right guidance! As to what follows...

It is religiously obligatory upon every one with sufficient intellect due to widespread calamity, to know the permitted and prohibited and other than that which the Divine Law and Book stipulated. It is a means by which Paradise becomes one's destination. Allah, the Exalted, says: {It is not for the believers to go forward in battle all at once. Rather, there should be a separate group from every division that [remains behind] to obtain understanding in the religion and warn their people towards cautiousness when they return} (Q. 9:122). The Prophet, peace and blessings be upon him and his progeny, said: ((Seek knowledge even if in China)). There are many other proofs that demonstrate that there is no salvation except for the one who is taught that which they should know from the known issues.

With the will of Allah, this blessed summary has been compiled by the command of our imam, the Commander of the Believers, al-Manṣūr Billah Abu Muhammad Ahmed bin Hāshim bin Muhammad the son of the Messenger of Allah, peace and blessings be upon him and his progeny. May Allah support him with a mighty help in those many issues that no one will avoid in line with the Noble School (*al-madhab ash-shari'f*) that Allah has protected from deviance and distortion. We ask Allah to accept our deeds and for protection in our words and actions!

What is Religiously Obligatory upon the Morally Responsible Person Regarding the Fundamentals of Religion

Divine Oneness (*At-Tawhīd*)

It is religiously obligatory for one to know that Allah is One and Unique. He does not have an equal or partner. He is contrary to what the imaginers imagine and what the describers describe. He does not resemble anything from His creation. {He is unlike anything. He is the All-Hearing, All-Seeing} (Q. 42:11). He is not reached by the senses. He is not quantified by human beings. {Vision does not reach Him; rather, He reaches all vision. He is the All-Subtle, the All-Aware} (Q. 6:103).

Divine Justice (*Al-'Adl*)

The Exalted, in all affairs, is All-Just in all of His actions. He is innocent from the statements of the ignorant. He is set apart (*muqaddis*) from the injustice of the unjust and the judgment of corruption from the corruptors. He is Highly Exalted from being pleased with the disobedience of the disobedient. He is innocent from the actions of the slaves. He does not enter His slaves into the state of disobedience nor does he remove them from the state of goodness and righteousness. {Verily, Allah does not order immorality. Do you say about Allah that which you know not thereof?} (Q. 7:28).

Divine Threat and Promise (*Al-Wa'd wal-Wa'tid*)

The Exalted, in all affairs, does not act contrary to His promises. Everything that He promises those close to Him (*awliyā*) and threatens His enemies with—there is no dispute or ambiguity about it. Whoever enters Paradise or Hell—amongst the righteous and wicked—will never ever exit from there.

Prophethood (*An-Nubuwwa*)

It is religiously obligatory for one to know that everything that the Messenger, peace and blessings be upon him and his progeny, related was true and Allah was pleased with it. He did not oblige or object to something—whether large or small—unless Allah was pleased with it. He, peace and blessings be upon him and his progeny, called creation to Allah and struggled in his land until Allah took him to Himself. He did not leave his community ignorant regarding its affairs. On the contrary, he made clear to them everything that they should know and do. He also clearly indicated to them the means to their salvation. {Those who perish only perish after clear evidence and those who live only live after clear evidence. Verily Allah is the All-Hearing All-Knowing} (Q. 8:42).

Imamate (*Al-Imāma*)

It is religiously obligatory for one to know that the Guardianship (*al-wilāya*) of *Amīr al-Mu'minīn* 'Ali bin Abi Ṭalib, upon him be peace, is religiously obligatory upon all Muslims. It is a religious injunction from Allah, the Lord of the Worlds. One cannot obtain salvation nor can the name “belief” (*īmān*) be applied to one unless they believe such. This is because Allah, the Exalted says: {Verily, your only Guardian (*waliyakum*) is Allah, His Messenger, and those who believe—those who establish the prayer and render the alms while bowing} (Q. 5:55).

It is obligatory for one to know and believe in the unique virtues and imamates of al-Hassan and al-Hussein. This is due to the mass-transmitted (*al-mutawātir*) reports concerning them as well as well-known narrations.

When one knows all of that, it is religiously obligatory for one to recognize that the holder of authority amongst both of their offspring is one who calls creation to obedience. One is to also know that commanding, prohibiting, government, and imamate after the both of them belongs to their offspring and none other. It is not permitted to any but them or suitable to any but them.

The Imamate after both of them belongs to one who walks upon their path and emulate their examples. That one must be God-conscious, religiously scrupulous, and a struggler in the Way of Allah. He must be indifferent (*zāhid*) towards the trappings of this world, understanding of what is needed, knowledgeable of explanations, courageously brave, liberally generous, merciful to his subjects, charitable to them but not seeking to influence them, judging only upon the rules of Allah, known for his sword, a caller to his Lord, standard-bearer, an independent scholar in his call, a source of fear to the oppressor, a source of security to the believer, one who doesn't grant security to the defiantly disobedient nor they him, and one who seeks them out and they him.

Whoever this applies to and is a descendant of the Two Grandsons [i.e. al-Hassan and al-Hussein], he is the imam in whom obedience is religiously obligatory. It is a religious obligation for the Muslim Community to help and support him. Allah will punish the one who fights him. Whoever falls short in that will have a proof against him and obedience and adherence is not due to him.

It is religiously obligatory for one to recognize the right of and have affection towards the *Ahl al-Bayt*, upon them be peace. They are a proof for creation based upon the statement of the Exalted: {Say: “I ask you for no reward but only affection toward the kin”} (Q. 42:23).

When the morally responsible person knows all of what we just mentioned, it is religiously obligatory for him/her to believe in the virtue of struggling (*al-jihād*) as well as commanding the good and prohibiting the bad. One is to know that it is the greatest of the religious injunctions of Allah. One is to struggle against the oppressors and intend to manifest the defiantly disobedient by one’s hand, tongue, and heart if one is able to do so.

Then, it is religiously obligatory that one purify oneself for the prayers with its purifications, pray its prayers, and establish its boundaries. One is to preserve them in their proper times as Allah has designated their times within specific hours; to render the purification dues (*az-zakāt*) as Allah has commanded through the religious laws established by the Messenger, peace and blessings be upon him and his progeny; to fast the month of Ramadan as was made incumbent by the Most Merciful; to perform the pilgrimage to the Frequented House; to act upon everything that Allah has made incumbent upon one to perform; to leave those things that Allah and His Messenger commanded to leave; to do those things that one is commanded to do; to speak the truth even if it is against oneself; to establish the testimony and approach it by its intent (*wajh*); to observe one’s trusts; to remove treachery; to show righteousness to one’s parents; and maintain family bonds.

Whosoever does that, this one is a true believer and sincere worshipper of Allah. That one will have nothing to fear nor will they grieve.

Then, after that, it is religiously obligatory for one to ponder upon what one is commanded, permitted, prohibited from, and all of its reasons. Verily, Allah is not pleased with the believer’s worship which is deficient. However, He wishes for them to increase in good and excellence.

It is religiously obligatory for one to seek the knowledge of the *Ahl al-Bayt* of the Prophet, peace and blessings be upon him and his progeny. One is to follow the best of it and that which is the closest to the Book and the *Sunnah*.

This is the detail of what one is needed to undertake. Regarding what transpires from the unknown issues, one is to inquire to the People of Remembrance (*ahl adh-dhikr*) that Allah commanded us to ask. Allah is our Helper and it is in Him that we place our reliance!

Ritual Purity

Allah, the Exalted says: {And purify your clothing} (Q. 74:4). It is related on the authority of [the Prophet], peace and blessings be upon him and his progeny, that he mentioned that someone was experiencing the torment of the grave due to negligence of freeing oneself from the traces of urine.

All of the ritual impurities (*an-najāsāt*) that one is obligated to purify oneself from for the prayer are bodily, on the clothes, and in a place. It is recommended to purify oneself outside of the state of prayer.

[The ritual impurities] are ten:

- That which comes out from the two openings [i.e. anal and frontal canals] of a living being that is impermissible to eat and has blood;
- Intoxicants which have been processed to be that way. Natural intoxicants are pure, including hashish, narcotics, and the like.
- Dogs;
- Pigs;
- Disbelievers;
- Something separated from a living being with blood—except wool, nails, and horns—while it is still living;
- All types of carcass ((*al-mayta*) except fish, that which has no blood, and that which doesn't contain life, like hair;

These seven things are binding and there is no exemption from any of them.

- Vomit that fills the mouth completely in one shot after being ejected from the stomach ;
- Milk from a living thing impermissible to eat, except that of a living Muslim woman;
- Blood and its brothers, serum and pus; except that which remains in the veins after slaughtering.

These three things are light and are exempted if the vomit doesn't fill the mouth or if the blood and milk consist of only a drop.

Characteristics of Ritual Purity

If one washes something hidden in which its traces can't be seen, one is to wash it three times with water. If one is able to see its traces, one is to wash it until all of the traces are removed and afterwards, two more times.

All water is pure except four types:

- That which is next to a ritual impurity. It is adjacent to it and in proximity to it;
- That which has been changed absolutely [water] in one of the three categories: smell, taste, and colour;
- That which is afflicted by a ritual impurity, even if it is a little; insomuch that if one was to think about using that water, one would use the ritual impurity with it;
- That which is afflicted by a ritual impurity and alters its purity. Insomuch that a large amount of water would be needed to purify it. Ritual purity or impurity cannot be removed except through certainty (*yaqīn*) or the statement of a just witness ('*adl*);

Relieving Oneself

It is recommended for the one relieving oneself to:

- Conceal oneself from the eyes of onlookers;
- Distance oneself from people and mosques;
- Seek refuge in Allah (*at-ta'ūdh*);
- Refrain from the pronouncing or wearing whatever that has Allah's name on it, the Exalted;
- Enter the privy with the left foot first;
- Stoop while leaning upon it [the left leg] when relieving oneself;
- Exit the privy with the right foot;
- to exaggerate in covering the private parts, revealing only what is necessary. If the private parts can be seen, covering them is religiously obligatory;

- Be on guard regarding places that provoke cursing (*al-malā'in*), as the poet said: "The places that provoke cursing include: rivers, roads, and mosques, as well as places where fruit falls, graveyards, and sitting stoops."
- One should avoid [urinating on] a ground with holes and a hardened surface (*tašallab*);
- [One should avoid urinating in] susceptible to wind (*at-tahwiyya*);
- [One should avoid] standing;
- [One should avoid] speech;
- [One should avoid] looking at one's genitals or traces and spitting on it;
- [One should avoid] eating or drinking;
- [One should avoid] using the right hand;
- [One should avoid] facing the two *qiblas* and the two heavenly bodies (*al-qamarayn*) as well as turning their backs towards them;
- [One should avoid] prolonged sitting.

It is recommended that after that, one praises Allah and clean oneself with three stones.

It is religiously obligatory that one do the dry purification (*tayammum*) if one cannot cleanse oneself with water.

Ritual Ablution

Ritual ablution is a part of belief. It is not sound unless the one making ablution is pure from major ritual impurity (*al-janāba*), menstruation, post-partum bleeding, and ritual impurities exiting the body.

The obligations are:

- The washing of the two openings [i.e. after removing the impurities];
- Saying *Bismillahi ar-Rahmān ar-Rahīm (at-tasmiyya)* at the point of remembrance;
- The intention connected to the washing of the first limb for ritual ablution;
- The rinsing of the mouth (*al-madhmaḍa*) and nose (*al-instinshāq*) after removing traces of food from between the teeth with a toothpick;
- The removal of crust from the nose;
- The washing of the whole face. Its boundaries are the length from the hairline to the chin and the width from earlobe to earlobe. One is to rub the water into the roots of the [facial] hair;
- The washing of the arms with the elbows;
- The wiping of the whole head from front to back as well as the inside and outside of the ears;
- The washing of the feet to the ankles;
- One must wash between the fingers and long nails, as well as any cracks.

The *sunnah* actions are:

- The washing of the hands (i.e. the palms) first;
- The washing of every limb thrice;
- The wiping of the nape;
- The use of the tooth-stick (*as-siwāk*);
- The reciting of the supplication;
- The renewing of it after every permissible action.

The ritual ablution is invalidated by:

- What exits the two openings;
- The removal of the intellect except two consecutive doses or many occasional doses separated between each other. "Dozing off" refers to the leaning of one's head upon the chest but not settling.
- Vomiting to the extent of impurity, blood, and the like, if it is a drop or more;
- Every act of major disobedience outside of the persistent acts of disobedience, like lying, gossiping (*an-namīma*), as well as backbiting and injuring a Muslim. All of this invalidates it.
- Laughing loudly in the prayer;

- Purity or an impure occurrence (*al-hadath*) can only be lifted by certainty.

The Ritual Wash (*al-Ghusl*)

It is necessitated by menstruation, post-partum bleeding, the ejection of semen due to lust, and the meeting of the two circumcised parts.

It is prohibited for one in the aforementioned states to recite the Qur'ān with the tongue; write it, even if it is some verses; touch a copy of the Qur'ān; enter a mosque; and for a man afflicted by semen to urinate before washing.

The obligations are:

- The intention to remove the state of major ritual impurity;
- The rinsing of the mouth and nose;
- The running of water on the whole body and rubbing;
- The penetration of water through the hair for the man and the two types of blood for the woman; the two types of blood are the menstruation and the post-partum bleeding.

It is *sunnah* to perform the ritual wash on Friday; the two Eids; after washing the dead; the Day of Arafat; the Nights of Qadr; entering the Sanctified House, Mecca, the Ka'ba, Medina, and the tomb of the Prophet, peace and blessings be upon him and his progeny; as well as after cupping and entering Islam.

The Dry Purification (*At-Tayammum*)

The reason that necessitates dry purification is the absence of water.

It is religiously obligatory after one seeks out [water] in the place where it is normally found within a mile [but can't find it]; if one fears injury, illness, or otherwise if one was to perform ritual ablution; and if one fears that the necessary prayer time would pass. There's no substitute for that. It is religiously obligatory to wait until the end of the prayer time.

It is only valid with dust that is permissible, ritually pure, and that which attaches to the hands.

The obligations are:

- The mention of Allah's Name similar to the ritual ablution;
- The intention connected to the specific dry purification;
- The striking of the dust with the two hands;
- The wiping of the face like the ritual ablution;
- Afterwards, the striking of the dust with the two hands again;
- Then, the wiping of the arms.

Menstruation

Menstruation is the blood that exits the uterus during the normal time or its normal judgment. Anything other than that is not the menstruation or its judgment. The minimum of its time is three days from its first occurrence. Anything less than that is not the menstruation. The maximum of its time is ten days. Anything more than that is not the menstruation. The minimum of pure days is ten also.

Menstruation does not apply to a small girl before reaching the age of nine, an older woman after reaching the age of 60, or a pregnant woman. In all of these three cases, there is no menstruation.

What is prohibited for a person in the state of major ritual impurity is prohibited for a menstruating woman. Also, vaginal intercourse is prohibited for her.

It is religiously obligatory for her to make up the fast but not the prayer. However, it is recommended that during the time of the prayer, she make the ritual ablution, face the qibla, and engage in the remembrance of Allah, the Exalted.

Post Partum Bleeding

Its judgment is the same as the judgment concerning menstruation. Post partum bleeding is only the bleeding during the delivery and after it. There is no minimum time for its limit. The maximum time is 40 days. If it ends before 40 days, one purifies oneself and performs the prayer.

Regarding the menstruating woman (*al-mustahāda*) whose blood does not stop, its judgment is that within the limit of the time that her menstrual blood normally flows is her menstruation. She also makes the limit of the time of her normal post-partum bleeding the post-partum bleeding. Any period of time after that normal regular flow, she is considered pure. She performs the ritual washing and prays, even if her bleeding continues.

The Ritual Prayer

It is one of the pillars of Islam. It is religiously obligatory upon the responsible person. Even the child must be ordered to do it and taught it at the age of seven. They must also be struck [for neglecting it] at the age of ten. Otherwise, the sin falls on the father or guardian.

The conditions of its validity are six:

- The body must be pure from the states of major and minor ritual impurity as well as from impure substances;
- The private parts must be covered during the whole prayer. Its boundaries for the man are from under the navel to below the knees. If any of that is exposed—even the hair—[the prayer] is invalidated. Regarding the woman, her nakedness is her whole body in the prayer except her face and hands. It is recommended [to cover] the back, shoulders, and the upper shins (*al-hibriyya*).
- Anything carried or worn must be pure. Also, only that which is permitted is allowed. It is forbidden to wear silk or that which was saturated in yellow and red absolutely—all of which invalidates the prayer. It is disliked to wear clothes with a lot of dirt, like that of a farmer; as well as pants or a fur alone.
- The place of prayer must be permissible. It is not permitted to pray upon a tomb, a road frequented by people, a usurped dwelling, or on usurped land.
- That which the one praying comes into contact with or touches must be pure, except in the case of what squeezes by. Also, anything that s/he totally moves [must be pure];
- One must face the *qibla* completely or partially if it is possible. One must at least face the general direction if one is not able to otherwise. One must investigate regarding its direction. Then, one relies upon (*taqlīd*) a living, just person. Then, the prayer niche (*al-mihrāb*) is the valid direction. Then, any direction that one wants at the end of the prayer time.

It is religiously obligatory to respect the mosques of Allah. Nothing is permitted in them except acts of worship. It is prohibited to spit inside of them, use them for trivial purposes, or what's above it.

The Prayer Times

It is incumbent that one uphold the prayers at their beginning times in congregation. This is because the Prophet, peace and blessings be upon him and his progeny, emphasised that until he died.

Each prayer has two times: the preferred time (*ikhtiyāri*) and the necessary time (*adūtirāri*).

The preferred time for the noon prayer (*aż-żuhr*) begins at the descent of the sun from its zenith. Its indication is the slanting of the shadow to the east after it has ended its shrinking. The end of [its preferred time] is when the shadow of something is like it in size from its slanting. The end of its [preferred] time is the beginning of the preferred time for the late noon prayer (*al-'asr*). The end of [the late noon prayer] time is when the shadow of something is twice its size. The [preferred] time of the sunset prayer (*al-maghrib*) begins when one can see a night star and ends when the reddish tinge of dawn disappears. The [preferred] time for the evening prayer (*al-ishā*) begins at that point and ends after the first third of the night. The time for the dawn prayer (*al-fajr*) begins when light starts to spread from the source to the *qibla* and ends when one can perform one unit (*raka'at*) before sunrise.

The necessary time is what exceeds that. If one was to catch one unit for the dawn prayer before sunrise, one has caught the dawn prayer. If one was to catch one unit of the late noon prayer before sunset, one has caught it.

One should not pray at the necessary time unless there is a valid excuse.

It is disliked to pray the funeral prayer (*al-janāza*) or supererogatory (*an-nafl*) prayers at three times: the time of the zenith, during sunrise, and during sunset.

The Call to Prayer (*al-Adhān*) and Pre-Prayer Call (*al-Iqāma*)

The call to prayer is not valid except that it is during the prayer time; the caller is morally responsible, male, just, and pure from major ritual impurity; and it is in Arabic. It is sufficient for the one hearing it and for the one praying in the city.

The person must be relied upon to know the prayer times in clear weather conditions not during cloudy days. In that case, everyone is responsible for themselves.

No one performs the pre-prayer call except the caller to prayer who is ritually pure.

The Characteristics of the Prayer

Its obligations—those things that if one was to neglect, [the prayer] would be invalidated—are nine:

- Intention;
- The opening declaration of *Allāhu Akbar* (*at-takbīr*);
- The standing during the recitation of *al-Fātiha* (Q. 1) and three verses after it. The recitation is silent for the two noon prayers and audible for other than them. [The recitation] of the imam relieves the listener except for the two noon prayers.
- The bowings;
- Stillness after doing so until every joint is fully settled. Otherwise it is invalidated;
- The prostrations or else it will be invalid;
- Sitting between every two prostrations with the right foot extended up and the left laying down. Otherwise it is invalidated;
- The two testimonies of faith (*ash-shahādatān*) and the prayers upon the Prophet and his Progeny;
- The salutations (*at-taslīm*) to the right and left with turning.

These aforementioned things are that which are obligations, if the one praying neglects any of it, their prayer is invalid.

Regarding the manner of its obligations and *sunnah* actions, when the morally responsible person completes the ritual ablution based upon the Islamic legal parameters, one is to have presence of mind during the establishing of the prayer that s/he preparing to have intimate discourse (*munajāt*) with the King of the heavens and earth who is present watching him/her and judging his/her action. It is related on his authority, peace and blessings be upon him and his progeny: ((Allah does not look at the prayer in which the slave doesn't have presence of heart)). Therefore, the slave should strive to have this presence of heart in all states during the prayer.

One should also deeply reflect upon what one says during the recitation of the Qur'ān as well as the remembrances.

One turns to the direction of the *qibla* and says: “*A'ūdhu Billahi as-Samī'u-l-'Alīm min ash-shaytān ar-rajīm. Wajjahtu wajhi lil lahi fataras-samawātī wal-arža hanīfan musliman wa mā ana minal-mushrikīn. Inna šalati wa nusuki wa mahyāya wa mimāti lillahi Rabbil-‘ālamīn. Lā sharīka lahu wa bi dhālikā umirtu wa ana minal-muslimīn. Al hamdulillahi lilahi Alathi lam yattakhid waladan wa lam yakun lahu sharīkun fil-mulki wa lam yakun lahu walīyyun min adh-dhull.*” (Tr. “I seek refuge in Allah the All-Hearing, the All-Knowing, from the rejected Satan. I have turned my face towards Whoever has formed the heavens and earth as an upright Muslim. I am not amongst those who associate partners. Verily, my prayer, my sacrifice, my life, and my death are for Allah, the Lord of the

worlds. He has no partners. With this I am commanded. I am from amongst the Muslims. All praise is due to Allah who has not taken a son. There is no partner who shares in His dominion. He has no protector out of weakness.”)

Then one intends the prayer that one is to make, whether it be the noon prayer, the late noon prayer, or the like. Afterwards, one recites the *takbīr* by saying: “*Allāhu Akbar*”. Then, one recites the *Fātiha* and any other verse that one can read from the Qur’ān. Afterwards, one bows intending humility before Allah, the Exalted during the motion of bowing recite “*Allāhu Akbar*.” One keeps the back straight without lifting the head or lowering it and grips the knees with the fingers of the hands slightly spread. In that state, one glorifies Allah in the bowing glorification by saying: “*Subhāna Allāhi al-Azīm wa bihamdihi*” (Tr. “Glorified be Allah, the Great, and praised be He”) three times. Then, one returns to the upright position with the eyes fixed upon the place of prostration while saying: “*Sami’ Allāhu li man hamidah*” (Tr. “Allah hears those who praise Him”). If one is praying behind someone, s/he says: “*Rabbanā laka al-hamd*” (Tr. “Our Lord, to You belong the praise!”). Then one remains until in a tranquil state. Afterwards, (one lowers ones head) to prostrate with the intention of lowliness and humility to Allah and says: “*Allāhu Akbar*.” One prostrates by laying one’s forehead on the ground completely with one’s knees away from one’s chest, elbows away from one’s trunk, hands situated between the shoulders and ears, and feet in an erected position with the bottom of the toes on the ground. Then, one says: “*Subhāna Allāhi al-A’la wa bihamdihi*” (Tr. Glorified be Allah, the Exalted, and praised be He”) three times. One returns to the upright sitting position with the right foot erected and the left laying down saying: “*Allāhu Akbar*.” One sits with ones hands firmly placed on the knees in a settled position. Then one prostrates a second time repeating the actions that one did before. Afterwards, one returns to the standing position saying: “*Allāhu Akbar*.” One recites al-*Fātiha* and another chapter of the Qur’ān, like *as-Šamad* (Q. 113) which is best. Then one bows and prostrates similar to the first unit.

If one is praying a three or four unit prayer, one recites the middle testimony of faith [after the second unit] by saying: “*Bismillahi wa Billahi wa alhamdulillahi wal-asmā’ul-husna kulluhā lillahi. Ashhadu an lā ilāha ilAllāhu wahdahu lā sharika lahu wa ashhadu anna Muhammadan abduhu wa rasūluhu*” (Tr. “In the Name of Allah and in Allah! All Praise is due to Allah! The most beautiful Names belong to Allah! I testify that there is no god but Allah, the One in which there is no partner! I testify that Muhammad is His Messenger and Slave”).

Then, one stands for the third unit in the case of the sunset prayer and the third and fourth respectively in the other prayers. Instead of *al-Fātiha*, one recites: “*Subhānallāhi wal-hamdulillahi wa lā ilāha ila Allāhu wa Allāhu Akbar*” (Tr. “Glorified be Allah! All Praise is due to Allah! Allah is the Greatest! There is no god but Allah!”) three times. If one recites the *al-Fātiha* instead, it is permissible.

After one has prostrated for the last time, one sits and recites the testimony of faith similar to what one recited before. However, one adds to that: “*Allāhumma salli ‘ala Muhammad wa āli Muhammad. Wa bārik ‘ala Muhammad wa āli Muhammad. Ka mā salyta wa bārakta ‘ala Ibrāhīm wa ‘ala āli Ibrāhīm. Innaka Hamidun Majid*” (Tr. “O Allah, send your prayers upon Muhammad and the family of Muhammad, and send your blessings upon Muhammad and the family of Muhammad just as you sent your prayers and blessings upon Abraham and the family of Abraham. Verily, only You are the Praiseworthy, the Glorious”). Then you recite the final salutations to the right and left by saying: “*As-salāmu alaykum wa rahmatullāhi*” (Tr. “May the peace and the mercy of Allah be upon you”) to the right and “*As-salāmu alaykum wa rahmatullāhi*” to your left with a turning.

The greatness and nature of the prayer is because it’s a pillar of Islam. According to Allah, no one is exempt from it in any state, whether it be sickness or anything else. The only exception is the loss of one’s intellect or if one is unable to gesture with their head.

One is to do what is in one’s ability. If one is unable to prostrate, one sits in its place and makes a head motion to resemble prostration. If one is unable to bow, one makes a head motion to resemble bowing in a standing position. If one is unable to stand, one sits in its place; however, one must bend lower at the time of prostration. [If one is not able to do any of the above], one does the above while lying down. One must complete the ritual ablution even if it is performed by someone else.

The prayer is invalidated by:

- the neglect of any of its conditions or obligations;

- abundant actions, such as eating, drinking, and what resembles them;
- speech that is not from the Qur'ān or its remembrances, or from them but ungrammatical insomuch that one does not recognize them being from the Qur'ān or its remembrances;
- laughing that interrupts the recitation;
- raising the voice to indicate something except in the case of passing or the followers.

The Congregational Prayer

It is one of the greatest established *sunnah* actions and acts of worship. Not to mention, a proof of its greatness in Islamic law is that the scholars differ as to whether it is an obligation or a *sunnah* action. Also, the Prophet, peace and blessings be upon him and his progeny, did not pray an obligatory prayer except in congregation until he passed away.

It is not valid except behind a prayer leader who is upright and outwardly secure.

One follower stands to the right of the prayer leader foot-to-foot, not in front of him or behind him. Nor does he stand separate from him. Otherwise, the prayer is invalidated except if there is an excuse.

In the case of two followers, they stand behind him in a line except if there is an excuse; for example, if they are in a cramped place or if a prayer line was placed before him. The follower is lead back from praying from the side of the imam to behind the imam and next to the second follower when he reaches the congregation. Or in the case when a follower reaches a congregation prayer and there is no room next to the row in front of him, he leads back one of the followers to pray next to him.

The one who catches the bowing with the imam has caught the unit; however, it is recommended that one sits and prostrates with the imam if they didn't catch the bowing. When he stands, [the follower] begins. After the imam completes the two salutations, one stands up and completes the prayer.

It is recommended that one who has began the prayer alone exit from it in order to catch the prayer in congregation. This is only if one fears that he would miss the prayer in congregation.

It is religiously obligatory that one follows the prayer leader in every pillar except in the case of any invalidation. One refrains and completes it singularly. In the case of the audible prayer, [the follower] is silent unless he cannot hear due to distance or deafness. In that situation, he recites for himself.

The Prostration of Forgetfulness (*As-Sujūd as-Sahwi*)

It is religiously obligatory upon one who either adds to or subtracts from the prayer that which otherwise doesn't invalidate it.

It consists of two prostrations after the two salutations. One recites the opening *takbīr* and intend the congregation if the imam prostrated. Then, one prostrates, sits, and prostrates a second time. Afterwards, one recites the testimony of faith and then the final salutations. One prostrates for the forgetfulness of the imam then for oneself.

Making Up the Prayers

It is religiously obligatory upon the one who has avoided or discontinued any of the five prayers or that which must be done to perform it, like the avoidance of the ritual ablution or one of its limbs.

One makes up the prayer similar to that which one missed whether it be shortened or complete, audible or silent. One makes up the obligatory prayers after the obligatory prayer of the same kind.

One does not make up the Eid prayers except on the second day due to some type of confusion.

The imam can kill one who adamantly refuses to pray after being called to repentance three times.

The Friday Prayer Service (*As-Šalat al-Jumu’ā*)

Its conditions are the following:

- it must take place during the preferred time of the noon prayer;
- there must exist a just imam or one who he has appointed. If one is unable to get such appointment, one follows an imam.
- there must be three residents present;
- there must be a mosque utilised by the residents;
- there must be two sermons before it from an upright and ritually pure man. They comprise of praising Allah; testimony of faith; exultation; the prayer upon the Prophet, peace and blessings be upon him and his progeny; and exhortation. It is prohibited to speak during both [sermons].

They take place after the Eid prayers which are a collective obligation (*fard kifāya*). If some fulfil this obligation it is not obligatory upon others.

Shortening the Prayer

It is religiously obligatory upon one who leaves the environs of his city and travel the distance of a *barīd* onwards to shorten the four unit prayers into two.

One continues to consistently shorten until the following three things take place:

- one has returned to one's homeland;
- one has spent a month in a place not knowing whether one will remain or not;
- one has decided to spend ten days in any place.

The Congregational Fear Prayer

Its conditions are the following:

- it must be during travel;
- it must be at the end of the prayer time;
- [the people] must be in the right and pursued not the pursuers.

The prayer leader prays one unit with a group and prolongs the second unit. The first group, except the prayer leader, end the prayer and depart from it. The prayer leader then waits on the second group who is confronting the enemy. Then, this second group enters the prayer behind the prayer leader while the first group confronts the enemy.

In the case of the sunset [noon and after noon] prayer, the imam waits [for the second group] during the first testimony of faith.

If one is on constant guard, he is only responsible for what is in his ability. He is to engage in verbal remembrances of Allah only.

The Two Eid Prayers

Its time is after the time the complete sun is visible up until its zenith.

Its description:

- It is recommended for it to take place outside in an open area (*al-jabbāna*). If it is anywhere else, this is permissible.
- One stands to pray without the call to prayer or pre-prayer call.
- It is two units with audible recitations. One recites in the first unit *al-Fātiha* and another chapter.
- Then he declares *Allāhu Akbar* seven times, reciting the following between every two declarations: “*Allāhu Akbar kabīra. Al-hamdulillahi kathīra. Subhana Allah bukratan wa asila.*” (Tr. “Allah is the Greatest over all. Abundant praise is due to Allah. Glorified be Allah in the morning and late noon”). After the seventh [declaration], he recites it like that. He then declares the *takbīr* (during which one will be bowing).

- Then he completes a full unit.
- In the second unit, he declares *Allāhu Akbar* five times and recites similar to what he recited in the first instance. Then he declares the *takbīr* again and completes the unit.

Whatever is missed by the follower coming late is carried by the prayer leader. This is if he [the follower] catches the prayer from the beginning. Whoever does not catch the prayer until the second [unit], the actions of the imam do not apply to him except that which is done with him. That would be five [*takbīrs*].

He must declare two *takbīrs* after the imam finishes his *takbīrs*. Then, one bows with him. Similar is the case if one catches the bowing. If one fears that the imam will rise before he is able to catch it, he stays from the prayer.

The declarations of the *takbīrs* during the Days of Sacrifice (*at-tashrīq*) are established *sunnah* actions. They take place after each obligatory prayer from the dawn of ‘Arafat to the last Days of Sacrifice, which is the fifth day from the Day of ‘Arafat.

The Eclipse Prayer

It is *sunnah* to pray it with two units and five bowings in each unit. One recites in each: *al-Fātiha* (Q. 1) once, *as-Samād* (Q. 113) seven times, and *al-Falaq* (Q. 114) seven times; or one can recite what is easy from the *Qur’ān* once.

It is recommended to pray the rain prayer with four units, reciting the final salutation after every two units.

The morally responsible person should preserve the established *sunnah* prayers, make up any one that s/he misses, and increase in the supererogatory (*an-nawāfił*) prayers. This is because the prayer is the best establishment and the best way that the slave can gain proximity to his/her Lord.

This is especially the case with the glorification prayer (*śalat at-tasbīh*), the *al-Furqān* prayer, and fifty units of prayer in all. However, the exceptions are the *ad-Duha* prayer and the *at-Tarawīh* prayer. Both are innovations that should be avoided.

The Funeral Rites

It is religiously obligatory to call the deathly ill person to repentance of sins; sincere adherence to the rights of Allah, the Exalted; and sincere adherence to the rights of creation immediately. If one is unable he/she must be responsible for bequeathing a will and urged to pronounce the testimony of faith. Whenever someone dies, they must be hastily prepared.

It is permissible to cry; however, it is prohibited to wail, raise voices, scratch one’s face, and rip one’s clothing as is mentioned in the narrated reports prohibiting such.

It is religiously obligatory to bathe the Muslim even if s/he began to shout, sneeze, or movement that might indicate life. It is absolutely prohibited to do such for a disbeliever or openly disobedient person.

The martyr in the way of Allah is shrouded in whatever he is killed in.

The one who bathes should be upright and of the same sex or one who of the opposite sex who is permitted to do so. It is religiously obligatory to cover the private parts of the dead. One should wrap one’s hand in a cloth to bathe the private parts or else he/she has sinned and his/her uprightness is affected. It is recommended for one to bathe it with three washings—first, with a cleansing herb (*al-hard'*), then, with lotus jujube (*as-sidr*), and finally, with camphor. One who is exempt performs the dry purification. It is prohibited to pay the one who bathes.

One shrouds with that which will cover all of the body. The legal amount is seven [shrouding cloths] and an odd number.

The description of the shrouding is the following:

- One is to find something that will cover the body completely until nothing remains.
- If one shrouds with three pieces, one clothes it in a waist-wrapper (*izar*) and roll it in two shrouding cloths.
- If one shrouds with five pieces, one clothes it with an unstitched shirt, a turban for the man/a head covering for the woman, and three shrouding cloths.
- If one shrouds with seven pieces, one clothes with an unstitched shirt, a waist-wrapper, a turban for the man/a head covering for the woman, and four shrouding cloths.

The prayer upon the believer is a collective obligation, and it is impermissible upon anyone else. Knowing the correct method is an individual obligation.

There can be no prayer leader except a great imam or his representative (*wāli*); afterwards, the righteous closest relative from the most immediate family. [The prayer] is relinquished without the permission of the first.

Its obligations are the following:

- Intention;
- Five declarations of *Allāhu Akbar* while standing;
- Final salutations.

It is recommended to recite *al-Fātiha* (Q. 1) after the first [declaration of *Allāhu Akbar*]; *as-Šamad* (Q. 113) (Q. 112) after the second; *al-Falaq* (Q. 113) after the third; and the prayer upon the Prophet and his progeny, peace and blessings be upon him and his progeny, after the fourth, as well as a supplication for the dead according to his state.

The imam faces the *qibla* at the navel of the man and the chest of the woman. Then, one buries the dead and lays it facing the *qibla*. No one enters him into the hole except one who is permissible to bathe him.

The grave of the Muslim and protected caste (*adh-dhimmi*) are prohibited to use as plantation fields to profit from. One does not walk on it, sit upon it, or utilize it in any way.

The Purification Dues

It is the second pillar of the pillars of Islam. Its obligation is amongst the necessary knowledge of the religion. Verily, it is narrated that the one who avoids it will suffer a great threat.

It must be in gold, silver, pearls, rubies, emeralds, money from business transactions, and crop yield. It is religiously obligatory to render one-fortieth [2.5 %] of the above after one lunar year passes over it. The same is the case with camels, cows, and livestock. The minimum amount (*an-nišāb*) regarding all of these categories is well-known.

There is a tenth due on what grows from the earth and owned honey even if it is by moratorium or bequest.

Intention is a condition when extracting or authorizing.

The purification dues are due on camel when there are five. One owes a camel (lamb) for every five. When there are 25 camels, one owes a *bint makhād*. Whatever exceeds that, the minimum amount is well known.

Regarding cows, the purification dues are due when there are 30. It is either a male or female *tabi'u*. For every 40 cows, one owes a *musinna*.

Regarding sheep, for every 40 sheep, the purification dues is a lamb. This is the case up until 120 sheep. After that, two lambs are due up until 201 sheep. Three lambs are due up until 400 sheep. Then after that, one owes four sheep. Afterwards, for every 100 sheep one owes a sheep.

It is a precondition that the cattle graze for the whole year or the majority of it on either end; otherwise, it doesn't count.

What's Extracted from the Earth

It is due upon what grows from the earth, even if it is from owned woods, and it is due from what is extracted as payments, such as pruned branches.

Half a tenth of that which is watered by a dam is due. Anything other than that, a tenth is due. It is religiously obligatory to thoroughly investigate both large and small.

Disbursement of the Purification Dues

It is not valid or permissible to disburse to any except the following mentioned by Allah, the Exalted: the poor; the needy; those hired by the imam to collect it; those whose hearts can be won over—they are those who cling to this world and who cannot be attracted to benefit except by that; slaves; the indebted; those in the way of Allah; and the wayfarer.

It is prohibited to give the purification dues to a disbeliever, an openly disobedient Muslim, a rich person, a Hashemite, or his servant. The owner cannot permit it nor can one take it. Even if one was in a situation that compelled [one to take the purification dues], one is to prefer carcass to that. All other types of wealth are permissible for them except the purification dues, fast-breaking dues (*al-fitra*), and expiation dues (*al-kaffārāt*).

The mandate is to the imam; both manifest and hidden. Whoever extracts the purification dues after the demand, it is not sufficient even if it was out of ignorance.

The Fast-Breaking Dues

It is due from the dawn of Shawwāl to the sunset from the money of every Muslim. It is on behalf of oneself, one's children, and one's spouses. One is responsible to spend through the bonds of kinship, marriage, and slavery.

It is a ša' of any staple for every person. It is collected on the Day of Fast-Breaking or with haste. It is impermissible to delay it.

The Fifth (*Al-Khums*)

It is due regarding three:

- Game from the land and sea, what is extracted from them both, and what is taken from their surfaces; even if it be wood, herbs, or honey that is not owned;
- War booty;
- Taxes, sales, and what is taken from the protected caste.

It is distributed to those mentioned in the verse: {And know that from the war booty that you obtain, a fifth is for Allah, the Messenger, the relatives, the orphans, the needy, and the wayfarers—if you believe in Allah and what He revealed to His Slave...} (Q. 8:41).

The mandate of its distribution is to the imam.

Fasting

It is not obligatory to fast unless one has sighted the new moon of Ramadan, 30 days of Sha'bān has passed, or one believed the testimony of one who is accustomed to give the news, such as the testimony of two just witnesses.

Fasting on the Day of Doubt is recommended. Renewing one's intention to fast each day is religiously obligatory.

The time for fasting is from dawn to sunset. It is religiously obligatory for one to investigate.

The fast is invalidated by the following: sexual intercourse; emission of semen due to desire in the awakened state; anything that reaches the abdomen from passing through the throat from the outside, even if by mistake or under duress; and who brakes their fast deliberately becomes immoral.

Whoever breaks the fast has to continue fasting the rest of the day and make it up a day in its place.

The traveller is excused from fasting as well as one who fears harm for oneself. It is religiously obligatory [to break the fast] if one fears damage or harm to another like the breastfeeding baby or embryo.

It is religiously obligatory to make up the fast. If a year passes to the next Ramadan and one had not made it up, one should pay atonement (*kaffara*) of half of a *sa'* of a staple for each day that one missed the fast.

It is recommended to increase in fasting especially Rajab, Sha'bān, the White Days, Mondays, Thursdays, and other than that. One is the prince of one's own soul when it comes to the voluntary actions, if one wants to break the fast. This does not apply to the one making up an obligatory fast. If they break their fast, they incur sin.

The Night of Power (*laylat al-qadr*) is in the last ten days of Ramadan. One should engage in various types of worship.

The Pilgrimage

It is one of the pillars of Islam. Whoever does not perform the obligatory pilgrimage or appoint someone to make the pilgrimage on his/her behalf, dies in the state of what is mentioned in the reports. Whoever delays it without an excuse incurs a sin.

Capability refers to health, safety, and sufficient means which is comfortable enough from what has been put aside as well as the supplies for traveling and other needs there and back. This includes the pay of the maidservant, the guide for the blind, and a Muslim guardian (*mahram*) for the young woman. This should be considered in all her trips for a distance of a *barīd* or more.

Its essentials are ten. It is religiously obligatory for all who intend to the Pilgrimage to learn them and ask the people of knowledge. However, one is not to imitate the general public or rely on the general public of Mecca.

They are as follows:

- Assuming the pilgrim garb (*al-ihrām*). It is done with the intention that is connected with following through or imitating a knowledgeable person. For those who live in Yemen, they must assume it in Yalamlam and can perform it in Shawwāl, Dhul-Qa'da, and the ten days.
- The greeting circumambulation (*tawāf*);
- Brief walking between Šafa and Marwa;
- Stopping at Arafat;
- Residing overnight in Muzdalifa;
- Gathering at the Sanctified Site (*al-Mash'ar al-Harām*);
- Stoning the Jamrat.
- Residing overnight in Mina;
- The visitation circumambulation;
- The farewell circumambulation.

All of the circumambulations must be done in the state of ritual purity.

The rituals of the Minor Pilgrimage (*al-'Umra*) include: the pilgrim garb, circumambulation, brief walking [between Šafa and Marwa], and shaving or shortening [the hair].

The types of Pilgrimages include: *Qirān*, *Ifrād*, and *Tamattu'*. According to the *Madhab*, the best one is the *Ifrād* when performed with the Minor Pilgrimage after the Days of Sacrifice.

Whomever has to perform the Pilgrimage has to bequest someone [i.e. before his/her death] to perform it for him/her. That can be done from 1/3rd of the person's estate, and it must be bequeathed to a just Muslim who the Pilgrimage will not burden.

Prohibitions for One in the State of Pilgrim Sanctity:

[The following are prohibited:] obscene behaviour, openly disobedient acts, arguing, using eyeliner (*al-kohl*) or other than that, wearing ornamental clothing, and contracting a marriage. All of the aforementioned are considered sins if one does them. Only sincere repentance is due upon the one who does such.

Also prohibited are: sexual intercourse and its precedents, a man wearing stitched clothing, covering one's head, a woman covering her face, contact with perfume, eating game, dying all of one's fingers or some of them, removing the tooth or hair of oneself and from another pilgrim, and killing lice or a wild animal. In all of these things is a compensation due which is well known to the people of knowledge. Killing and hunting is prohibited in the Sanctuary of Mecca and Medina, as well as cutting harmless, green trees.

Marriage

It is religiously obligatory upon one who would sin if that one were to avoid it. It is *Sunnah* for everyone else. It is prohibited for one to contract a marriage with someone who a Muslim had already contracted marriage with after an agreed upon acceptance, as well as with a woman in her waiting period before remarriage (*al-'idda*).

It is recommended to celebrate with drums; although music, beating the triple tambourine (*at-tadīf*), and singing are prohibited.

Its conditions are four:

- A contract which has the guardian's approval (He is the male that is nearest in relations and morally responsible). Acceptance from the spouse or his representative of the like, in wording, in a gathering;
- Two just witnesses;
- The consent of the morally responsible woman with a verbal pronouncement. In the case of a young virgin, her silence is sufficient as long as there manifests no signs of the feeling of her disapproval.
- Designate her by name or other than that.

The bridal dowry (*mahr*) is incumbent for the contract. It could be in the form of money or anything else beneficial. The minimum amount is ten pure *qifāl*. The complete designated amount is due before both or one of their deaths, intercourse, or seclusion. Only half of it is due before divorce or annulment. Whoever does not designate an amount, it is incumbent to name a fungible bridal dowry after intercourse or something pleasurable, like nice clothing, for divorce. There's nothing owed by death except inheritance.

Annulment is permissible for each spouse provided there is a defect or inefficiency.

It is religiously obligatory that the husband provides adequate support (*an-nafaqa*) for the wife, as well as conventional clothing and good treatment. There must be equality between the wives regarding support, clothing, nights, mid-day naps, and how his time must be distributed between them through the week. It is religiously obligatory that he make up what he missed.

Marriage is invalidated by any manifestation of disbelief. For example, if one were to say he or she is a Jew. Similarly is the case if they differed in religion and so forth.

Divorce

It is not valid except from a morally responsible spouse. Only the *sunnah* divorce is permissible.

The two types of divorce are *sunnah* and innovated (*bidi'*).

The *sunnah* divorce is that which consists of only one pronouncement in the state of ritual purity while there is no intercourse. It is also a divorce that doesn't take place during her menstruation prior to her purity. If the woman was not in the state of menstruation, the only condition is the pronouncement.

The innovated divorce is that which differs from the *sunnah* divorce. Whoever does it incurs sin, but the divorce is valid.

Divorce can be divided into revocable (*raja'i*) and irrevocable (*ba'in*).

The revocable divorce is that which takes place after intercourse. One does not owe compensatory money, and it is not the third divorce. The judgment is that revocation of the divorce during the woman's waiting period is permitted, as well as inheritance between the two of them, the woman leaving the house with his permission, and adornment. It is religiously obligatory for the husband to provide lodging. It is prohibited to marry her sister or a fifth wife until the divorced wife's waiting period expires.

The irrevocable divorce is the absence of one of the revocable divorce's conditions. Its judgment is the opposite of that of the revocable divorce. It's immediate, and its conditions are based upon the condition.

The Khula' Divorce

It is only valid by the remaining money given to the husband by the wife due to her violation of marital duties. That money is returned due to the divorce. It is not permissible to pay anything more than the amount stipulated on the contract. It is an irrevocable divorce and prohibited for a revocable divorce.

The Waiting Period before Remarriage

It is regarding that which is from divorce. It is not obligatory except after intercourse or seclusion.

The waiting period for the pregnant woman is during the pregnancy until the baby is completely formed.

The waiting period for the menstruating woman is three menstrual cycles outside of that period which the divorce took place.

If the menstruation ceases during the waiting period and menstruation occurred before the divorce then she must wait until it becomes menopause and it is 60 years of age. The climatic time and menopause is by three months. Similarly is the case for a minor.

In the case of a death, the waiting period is four months and ten days, whatever the case maybe.

In the case of a pregnant woman, her waiting period is to end of both terms delivery and four months, and ten days.

The waiting period begins at the time that the mature and sane woman that is not pregnant is informed of the pronouncement of divorce, with death, and annulment, and that is happening to other than her.

It is religiously obligatory to provide adequate support during the whole period.

It is religiously obligatory for her to start counting her waiting period from the time she is informed that it is religiously obligatory to start.

The one in the waiting period does not stay away overnight except in her house, and she may leave during the day.

It is religiously obligatory that the morally responsible one observe the limits and avoid adorning oneself [e.g. putting make up, perfume and the like] in the case that it is not a revocable divorce.

Swearing False Pronouncements to One's Wife (*Aż-Zihār*)

It is prohibited and falsehood. It is not permissible to voice such oath.

It is to say to one's wife that she is to him as the back of his mother. It is from objectionable speech and false swearing. One may explicitly say: "You are her [i.e. my mother's] back." "Her back is yours." Similar is the case when one uses any other part of one's mother. Contextually, it is also when one says: "You are as my mother" or similar.

One is prohibited from sexual intercourse and its precedents with [one's wife] until one pays atonement after taking [the statement] back. It [i.e. taking the statement back] is exemplified by intending to have sexual intercourse with her. The atonement is the freeing of a slave, as we shall mention, God willing. The one who does not have a slave, that one should fast two consecutive months. If one is not able to do that, one feeds 60 needy persons.

Oath of Refraining (*al-Iḥā’u*)

It is to swear that one will not have intercourse with one's wife absolutely or restricted to four months and onward.

The wife can request [from a judge] a removal from the abstention after its time frame. One is prevented from her until the divorce, until the one that has the physical ability to engage in intercourse breaks his oath, or until the one who is unable to do so speaks it, and is burdened [to perform intercourse] when able.

One does not atone for the oath unless after intercourse if the intercourse takes place during the period.

Allegation of Infidelity (*al-Liā’n*)

Know that falsely accusing someone of fornication is considered amongst the gravest of prohibitions! Its prohibition is proven by the statement of the Exalted: {...do not ever accept from them any testimonies, since they are the defiantly disobedient} (Q. 24:4).

Therefore, the one who falsely accuses his wife by saying: "She is an adulteress!" in front of the Imam-if one does not find the claim of the husband to be true from evidence and there is no confession from the wife in the presence of a judge-he urges them to tell the truth and warns them of lying. If they decline to swear, he says to the husband: "Say: I swear by Allah that I am true in my accusation that my wife committed adultery!" four times. She is to say: "I swear by Allah, he is amongst the liars for accusing me of such!" four times.

Afterwards, the judge annuls their marriage. He rules that the child is denied if he [i.e. the father] denies the child. The penal application is not applied after that. Kinship is repudiated and the marriage is thereby annulled. The bed relation is lifted and they are prohibited from each other for life.

It is recommended for one to confirm it a fifth time, to stand up, and to avoid being in mosques.

Upbringing (*al-Hidāna*)

It is the educating of baby until the time that they can independently eat, drink, clothe themselves, and sleep.

The primary one in charge of this is the mother, then her mothers, then the free father, then the maternal aunts, then the mothers of the free father until the end.

After this independence, the father is in charge of the male, and the mother is in charge of the female. [The mother] is in charge of both when there is no father.

Adequate Support

It is religiously obligatory that the husband provides it for the wife, as well as the divorced woman during her waiting period. It must be sufficient support and clothing except in the case of violation of marital duties.

It should be according to the state of the husband, whether it be hardship, ease, time, or place.

Adequate support for a child without intellect is dependent upon its father; then his own money. The child with intellect and maturity is dependent upon his parents to support him according to inheritance share of each, except the one who has a child who is able to support then it is his obligation to support [his parents.] It is obligatory for the able-bodied person to provide adequate support to the disabled who inherit rights. If they are in great number, then it is according to the inheritance rights.

One's clothes, lodging, and services are provided in the case of helplessness.

The master is religiously obligated to provide sufficient possessions for the servant. He is religiously obligated to provide at least the bare minimum of existence for the one whose blood is prohibited to spill.

It is religiously obligatory for the owner of livestock to feed it. Otherwise, s/he must sell it or set it free to graze.

Hospitality is religiously obligatory upon the Bedouins and the like (*ahl al-wabr*).

Foster Relationships (*ar-Ridā'a*)

It refers to the one whose age is under two and in whose throat or nose has entered the human milk of female at least ten years from birth, even if [the breast-feeder] was dead or a virgin. Foster parentage is established for her and her husband. He becomes a son to them. It is prohibited for them to marry and so forth from the laws of parentage.

The ruling of foster parentage is only established by confirmation of him or clear evidences from her.

It is religiously obligated to act upon overwhelming assumption in the case of prohibiting marriage.

Buying and Selling

Know that it is religiously obligatory for every morally responsible person to understand and know the laws of buying and selling, especially one who desires to engage in business transactions.

The conditions of a sound sell are: an offer; and acceptance from one morally responsible or a minor who has the permission from his/her guardian; as well as customary wording that indicates ownership. Examples of this wording are the statement of the seller: "I sold" and the statement of the buyer: "I bought."

The sold item and the price are fixed.

The sold item must be present in the possession of the seller. It is not valid to sell an item that isn't there.

It is impermissible to sell anything religiously prohibited; similarly, selling something ritually impure, the skin of a carcass, or using it in any way.

In the case of a capital asset that you own, it is invalid to sell rights, such as the right of free passage (*haqq al-murūr*) or the right of pre-emption (*haqq ash-shuf'a*); included is the selling of what is termed "selling of the hand" (*baya' al-yad*) regarding endowments. This is prohibited and invalid.

Similarly, it is invalid to sell the animal still in the womb and milk before separating them, as well as the fruit before it ripens and is beneficial.

One does not buy anything or the like before one holds ownership of it. One should own something before one sells it because the Prophet, peace and blessings be upon him and his progeny, prohibited one from selling something that one does not own.

Whatever one buys by measure or weight and intends to sell must be sold by its definite measure or weight.

Conditions of Validity and Invalidity

Among the conditions of validity is that there be no ambiguity concerning the contract, sale, or price.

- Similar to the condition of choice, the period of time must be known. If the period of time is unknown, the sell is invalidated.
- Similar to the case where a cow had milk and he were to say that it has a lot of milk, the sell is invalidated.
- If one was to postpone the payment to a known time; but if there was ignorance regarding that, the sell is also invalidated.

Among the conditions of validity is that which is stipulated by the contract. For example, there may be a condition that the seller delivers the product to one's house because it is a sell and hire.

The one who invalidates any of the conditions that is not connected to the contract invalidates it also. For example, there may be two conditions such as: "I sold such and such from you if it was in cash or if such and such was postponed." Another example is that one may sell two things in one sell. For instance: "I will sell you such and such at this price if you buy this thing as an offer."

Usury

Know the usury is a great sin and grave offense. How many verses have Allah revealed concerning it! How many warnings have the Prophet, peace and blessings be upon him and his progeny, issued regarding it and made clear the consequences! Allah, the Exalted, says: {O you who believe, be conscious of Allah! Give up all remaining portions of usury; if you are indeed believers. If you do not do so, know that you are at war with Allah and His Messenger. But if you repent, you can have your principal. In this way you are not unjust nor are you treated unjustly} (Q. 2:278-279). Also, it is narrated on the authority of Anas:

The Messenger of Allah, peace and blessings be upon him and his progeny, addressed us in a sermon. He mentioned usury and emphasised its gravity. He said: ((A man committing fornication 36 times is considered lighter than one who consumes one dirham of usury. The highest usury is when one speaks against a Muslim's honour)).

There are other proofs for that.

Know that there are different types, insomuch that if we were to mention them, it would be 70 chapters. It is the right of every morally responsible person to know what they are so that one does not fall into any of them.

If payment were to differ in type as well as appreciation by measure and weight, which enables quantitative disparity. (Preference of one type to the other is permitted like selling of a *ratl* of margarine) for the weight of a *ša'* of wheat. Deferment is permissible. It is to delay the delivery (*taslim*) of one of the substitutes.

If payment were to differ in type only but agree in appreciation, like selling wheat (*burr*) for barley; or if payment was to differ in appreciation only but agree in type, like selling pressed wheat dough for its weight in flour. Similar is the case if payment was not originally estimated, like selling one sheep for two. In these three situations, quantitative disparity is permitted but deferment is not permissible. It is the delivery of one form of payment and delaying the other to a deadline. Unless it is valued monetarily then both things [disparity and deferment] are permissible.

When there is agreement in appreciation and type then it would be one kind of usury. Examples of this include: selling wheat for wheat, barley for barley, corn for corn, silver for silver, gold for gold and so forth. It is impermissible to sell one of these things for the other except with the following conditions:

- First: both must be together and present in the property. It is invalidated if both are absent or if one is

present while the other is absent

- Second: the incorporation (*al-halul*), which means that it should be handled from hand to hand. So, the condition of handing one over, and delaying the other, may not be valid, even if the period of delaying is short. The one which is credited is just like the one which is handed over.
- Third: It has to be certain that both of the similar ones are equal, or else it shall be judged like the forbidden voided usury. So, it may not be permissible to barter ripe dates with dried dates, raisins with the grapes, or things alike to them, as they are not known to be equal.

The buyer and the seller must avoid the following matters:

- Receiving the goods that are intended to be sold, outside the market.
- Monopolising human food while the people need it.
- The one from a town selling to the one from the desert.
- Separating the relatives before the child attains puberty, like the one who buys the bondmaid without her child.
- Propagandising (*an-najash*), like when the man says he would pay more to buy a good (which is more than its price), but in fact, he does not want to buy it. He only does this to make the others pay more than him. Similar is the case when someone praises some merchandise so that the others hear him and pay more for it. However, he is not telling the truth, and the merchandise is not as good as he alleges.
- Bargaining after a bargain and selling after having accepted the first sale by the two parties.
- Selling with two conditions; for example, selling an item from the merchandise with a specified price if it was instantly bough and a different price if it was postponed to a specified time. Similar is the case with selling two sales in one sale, like someone who says: "I sell you these with dirhams on condition that you sell me some of them later."
- Postponing the sale to a specified time, which means increasing the price because of delaying the payment.
- Borrowing and selling, which is deceiving in order to escape from the previously mentioned by doing a trick, which is borrowing the price from the seller and he hand it over to him again as the price of the item he wanted to buy. Then all of this is not allowed to be done, and it is forbidden. Consequently, every trick that leads to a forbidden act is forbidden as well.

Exemption

It is from the acts of proximity (*al-qurab*). This is because the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever exempts a debt, Allah will exempt his/her sins on the Day of Judgment)). What is not included in this is *Alraja* an invalid sell or prohibited usury.

Options

The types are:

- The option of the useless, like the ewe which is not milked for long time. Then the buyer has the option to return it or keep it.
- The option of the sight, which means that when someone buys an absent thing. S/he bought it upon hearing a good description about it. Then he shall have the right to return it back when he sees and differentiates it.
- The option of the conditional until a specific period, which means that when the buyer or the seller made an agreement with each other that the good can be returned during a specific period. Then both of them shall have the right to return it during the agreed period.
- The defect option, which means that if the sold item has any defect, and the said defect already existed when it was a property of the seller, before selling it to the buyer; and the said defect reduces the value of the sold item, then it may be returned to the seller. However, in case the buyer knew about this defect before buying it, or if s/he accepted to buy the item with the existence of the defect and s/he was satisfied with the rest of the item, or if he asked for completing the sale, or if he fixed this defect, or if this defect has disappeared when the buyer bought it, or if it was discovered by the buyer and he treated it; then all of these reneges the buyer the right to return the bought item if they are done after knowing the defect. The seller is forbidden to sell the defected thing unless he informs the buyer about this defect. If it was discovered that the sold thing was not owned by the seller, then the buyer may return it to its real owner, and he must take the price he paid from the seller.
- And if the sold thing is damaged before handing it over, then the sale is to be invalid, and the seller may

return the price.

The Valid, Corrupted, and Invalid sale

- The valid sale is what has gathered all the previous conditions.
- The invalid sale is that in which the agreement is violated, like that which is too young to be sold, when the price is not mentioned, or the sold item is not named. Similar is the case with that which is not allowed to be owned, like carcass and the flesh of swine; that which has occurred without satisfaction and agreement; or the sale that has been done by force and without the agreement of its owner. Consequently, it is considered a sin and the one who does this is to be guaranteed, like in case of the money of an orphan.
- The corrupted sale is anything else other than what was previously mentioned, like option selling without determining a known period.

Loans

It is one of the best means of proximity to Allah. Whoever lends shall be considered like the one who gives charity every day, until s/he claims his/her money. It shall be considered invalid if it has any of the conditions of the usury. For example, if the one who lends made a condition which is that the borrower must refund more than the money he borrowed, then it is to be considered forbidden and invalid.

It is strictly forbidden that the amount of the loan increases [i.e. the profits of the loan], except if when the borrower himself decides to increase it without any conditions, then it shall be considered an allowed charity.

Whoever borrows must take care of repayment, and s/he should pay in time and never temporize. In this topic we found texts that praises and warns.

Forward Buying (*As-Salam*)

It is not to be allowed to deal except only with the religious and virtuous ones, because most of the deeds of the people can be considered usury.

Money Changing

This is selling gold by gold, or by silver, or vice versa.

Its judgments are the same ones that were previously mentioned in the usury. It is forbidden to buy the things which are made from silver like jewellery or anything alike to it, using dirhams; except when their weight is known to be exactly equal. As the *hadīth* of the Prophet Muhammad, peace and blessings be upon him and his progeny, says: ((Sell the dirham by the dirham, one by one from hand to hand)).

If any of the equals were accompanied by another then it has to be known that they are equal, even if it was not from the same type, or any other condition, without deception.

Intercession

It is a right for every partner of origin, then the partner of drinking, then the partner of the road, then the close neighbour, and it is to be done instantly. The one who slacken and delays it, his intercession shall be invalid, even if he did that for a little period of time. Whoever is informed about the sale while he is absent, then he should be asked to come, or he sends someone immediately. Then the partner has to pay the same [quantity and form of] the price that is paid by the buyer.

Wages (*Al-Ijāra*)

Its judgments are the same as buying and selling in validity and other than that.

It is forbidden regarding an obligatory deed, like teaching the Quran to Muslims, instructing one in the prayer and its conditions, and so forth. Another forbidden form of it is the paying of a bribe to a governor, paying one to obey the commands of Allah in his Law, as well as paying for the jihad for the sake of Allah, glorified and exalted be He.

It is also forbidden regarding a forbidden deed, like hiring one for singing, prostitution, as well as hiring oppressive mercenaries and what is in their hands which they obtained by force.

A warning about writing: Most of the judgments are written by it; but a scribe must be just as Allah, Exalted be He, says: {Let a scribe write it down in justice between you} (Q. 2:282). Az-Zamakhshari said: "The just scribe is only one who is religious, erudite, and knowledgeable of the conditions." It is a command of Allah to choose well the scribe, and he has to be like this. A scribe must investigate and be sure of what he writes. He must not write anything except what he heard and what has really occurred. He should not write the terms that are well-recognised in the sight and in the numberings, except what he heard and were proven to be really true. He is forbidden to write what is known to be a trick or severing a right. He must never write the witness of the witnesses until he reads what he wrote before them and ask them to submit the witnessing again. If he failed to fulfil any of the above mentioned, then he is not to be trusted, as he did not write as Allah, glorified be He, has taught him.

Giving Life to Earth and Seizing It

The Muslim has the right to give life to the land by farming it and cultivating it as long as it was not owned by another. S/he has the right to seize areas from the farms and the places of wood by planting flags in its corners and sides. Anyone else may not take any of the said areas after being seized by him.

Ventures (Al-Mudaraba)

It is when a man pays to another an exact sum of money so that he can deal with it and trade with it. However, the disbeliever cannot be trusted to do this job, as s/he might trade in the forbidden things. The profit is to be divided between them according to what they already have agreed to, like the half or the quarter and the like. But if any of the conditions of the usury exists in it, then it is to be considered invalid and forbidden, like when someone gives another one the money of the venture, on condition that he pays him every month ten dirhams or similar to this—even if s/he loses or made profits. The supplies that are needed in the money of the trade are to be taken from the profit of the trade. Then, they are to be taken from the origin [i.e. the capital]. As well, the supplies of the worker if s/he only travelled, and the loss is to be discounted from the money of the trade.

Partnership

There are two types: in the properties and in the profits.

So when two people or group become partners in an industry, farming, or the like, then they have to be sincere and they should never betray each other. No one from them will have the right to take more than the others, even if he did more effort. A contract between them has to be written, in which all the details and the articles that they have agreed on must appear, especially if they were from the same family, to avoid fighting and disputes.

Regarding the partners in properties [i.e. real-estates]: They have to do good to their neighbours, as Allah, Exalted be He, said: {...the neighbour who is near of kin, the neighbour who is a stranger...} (Q. 4:36). The person should never harm his partner nor abuse him. As the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((There should be neither harm nor malice in Islam)).

Will and Testament

The deathly ill person must repent immediately and get rid of all the due rights of the creatures, like any loan or grievance; as well as all the due rights of Allah, like the purification dues, expiation of breaking fast in Ramadan, or expiation, or anything like this. If he neglected doing it, or did it for the one who does not deserve it according to

laws of the Islamic Law, he will have to dedicate money to pay the above mentioned and to get closer to Allah as much as he can. This amount shall be one-third from his wealth. It is forbidden if he dedicated more than the one-third of his wealth, or if he intended to prevent an inheritor like most of the ignorant people do.

Regarding the dividing: Its condition is that the one who is responsible for dividing must know the legal ways according to the Islamic Law and must be in the presence of the owners or their delegated persons.

The different forms of inheritances must be evaluated by its true value. It is a religious obligation that two just experts attend the evaluation process; one expert is not enough. They have to do well the evaluation by weight, by area, and by the correct measurement. They have to do it correctly after taking into account the roads and the facilities. By the way that does not harm any of the two partners as well as possible, their reward is to be paid according to their effort.

Mortgage (Ar-Rahn)

Its conditions are:

- the contracting is done between the eligible persons;
- the payment is done according to the agreement and upon the approval of them, as it is not to be valid except by a verified payment to the mortgager;
- it is not to be done except after being sure that the loan is verified.

Borrowing (Al-'Aria)

It is considered as helping one another in righteousness. It is only to be right for an owner who is morally responsible—it is not to be right in case of a young owner except for improvement, otherwise he is considered a violator; the borrower is to be guaranteed by a guaranty and promise that he will not waste it; he won't exceed the agreed period, and to keep and use it well, otherwise he is considered a violator.

Gift-giving

It is from the praiseworthy actions and motivations of love. As the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((Give each other gifts, because this will cause love)).

Its conditions are:

- consent and acceptance in a sitting before refusing;
- the granter is to be morally responsible;
- the granted item must be from the money which is allowed to be sold. The same is to be done in case of the gift, except in case of the gift, receiving the gift substitutes accepting it.

Recanting the grant is allowed and it is right, except if the grant is for Allah's sake, or if it was granted to a close relative whose marriage is prohibited, a relative, or if it was intended to serve ties of kinship. The father should accept the gift of his child.

The granted one is allowed to compensate the granter for beneficence, if s/he wanted to.

The father must pay his children equal portions of a grant, in case of the inheritance, as they are equal in the conditions, relationship, and righteousness. They are evidences that prove that violating this is forbidden. Also, the grant is forbidden in case of an obligation (like teaching) or a judgment of the Divine Law. Similar prohibition is in the case of a forbidden activity, like singing. The same is in case regarding gifts to governors and princes. All of it is considered a forbidden bribe—except after having permission from an imam of guidance.

Endowment (Al-Waqf)

It is one of the best means of proximity to Allah. The pious ancestors, may Allah grant them mercy, dedicated the best of their wealth for the means of proximity to Allah—especially in building and maintaining the mosques. As Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((Whoever builds a mosque, even if it was as small as the nest of a small passerine birds, then Allah will build him/her a house in Paradise)).

No one may make any commercial deals using the original money dedicated to the endowment and its branches. It is the property of Allah, the Exalted. Consequently, it can be neither sold, transferred, nor commercially exchanged. Whoever is in charge of the endowment must spend its profits and revenues for its legal ways that was determined by the endower.

S/he should choose and do the best, so he must not sell the crops with the same price, after knowing that the price has been raised because of the increasing of the demands. For example, the stores are not to be rented with the same price after knowing that the price has been raised because of the increasing of the demands. Therefore, what the people do, like selling by hand and the renting the endowments without investigating about the new prices, is invalid and forbidden, and it is a clear violation.

Deposits

They are a trust. Whoever receives the deposit must keep it and is not guaranteed except if one violates it. For example, if the deposit is a garment and he wears it or use it if it was something else. He should protect the deposited thing and treat his brother like he would want to be treated himself. One is to render it back immediately to whom it is due. {Verily, Allah commands that you should render back the trusts to those to whom they are due} (Q. 4:58).

Unlawful Seizure

It is injustice which is forbidden according to Islamic Law and it is unacceptable according to the intellect. As the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((O people, if anyone from you has done injustice and did not satisfy and did justice to the one who he tyrannised, then Allah will punish him and take revenge for the one who was tyrannised on Judgment Day)). Therefore, one must get rid of all the injustice concerning the money and the rights of the Muslims, even if it is little. All the rights should be rendered back to whom they are due with the same form that they were taken before. But if it was impossible to do so, then the compensation must be paid rightfully upon the acceptance of its due person. In the case that it is corrupted, it has to be returned with the same condition as it was taken, like grains; or its value should be returned, if it was from valuables. In case of the death of its owner, it is to be returned to his inheritor. But if there is no inheritor or if it was impossible to find him, then it is to be granted—for his sake—to the poor or needy people.

Emancipation

It is one of the certain means of proximity to Allah. It is a religious obligation in case of the expiations and things like it. It can be dedicated for another purpose, as the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((Whoever emancipates a slave, Allah will emancipate every organ of his body from Hell as he emancipated every organ of the slave's body. Even if his private parts will be emancipated from Hell, as he emancipated the private part of the slave)).

Oaths

The tongue has to be kept from swearing too much. As Allah, Exalted be He, said: {And make not Allah [i.e. His Name] an excuse in your oaths} (Q. 2:224). And He, Exalted be He, said: {And protect your oaths} (Q. 5:89). And He, Exalted be He, said: {And obey not everyone who swears much} (Q. 68:10).

Being sinful and disobedient person will be very easy for the one who swears too much.

The oaths are divided in three: the binding oath (*al-ma'qūda*), the heedless oath (*al-laghu*), and the immersion oath (*al-ghamūs*).

- The first one: an expiation is a religious obligation in case of revoking it. It means that someone swears on doing a possible future matter. For example, if one swears that s/he will not enter a house but then enter it. Consequently, s/he has to do the expiation immediately. Neglecting it is not allowed if one was able to do it. The expiation in this case is divided into three: emancipation of a slave or feeding ten needy persons. One should provide them with dinner and supper. If one wishes, one can grant them one *sā'* of any type of grain, except barley—then in this case, it will be enough to render a half *sā'* only. Or one can grant them clothes which look new. He must provide the previously mentioned from his own wealth, or he should buy them if they do not exist in his property. If he does not have the money to buy the said things, he must fast for three consecutive days.
- The second is the heedless oath: which means that if he swears that a thing is true—because he really thinks that it is true—but discovered it not to be true, then he will not be considered sinful and there are no required expiation.
- The third is the immersion oath, which immerses the one who says it in Hell and turns houses into deserted ruins, according to the saying of the Prophet Muhammad, peace and blessings be upon him and his progeny. It means that someone swears on something that he knows it is false, or on something that he does not know and cannot determine if it is true or false. It is considered one of the greatest sins which require immediate repentance. The expiation cannot cancel this great sin. So the expiation is not required in this case.

Vows (*an-Nadhr*)

Whoever makes a vow of doing some kind of worship in which he obeys Allah—like fasting, charity, or anything like that of the duties—then he must fulfil it completely. As the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((Whoever makes a vow and names it, must fulfil it. But if he did not name it then he must do the expiation of the oath)).

Missing Items and Picking Them Up.

Whoever finds something in a road or anywhere else, does not know its owner, and took it—s/he is obliged to keep it with him/her and treat it like a deposit. S/he is not to be guaranteed because of it, except only if s/he neglects or does wrong with it. One must announce it for one year in the place where he thinks that its owner might be—for example, a market, road, or anywhere similar. This is the case even if it was very cheap, as s/he does not know if its owner will forgive him/her or not. Whoever does not follow this shall be considered a violator. As the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((The missing thing that was missing from a believer will cause the one who takes it to be thrown to Hell)).

So if one lost hope in finding its owner after that year, that one may pay it to a needy person or in a charity, and he must not take it for himself.

Hunting

It is the game of the sea or land. The game of the sea is: the fish that was dead because of a human, the tide of water, that which the water has thrown to the land, or that which is present when the water has dried. The floating dead fish are forbidden to be eaten because it is dead without knowing the reason.

The game of the land is that retrieved by trained dogs that were sent to hunt the prey, with the pronouncement of the Name of Allah over it, the kill was done by a puncture wound not a hit, and what was killed by a Muslim with sharp object like a sword. The hunted prey must not be killed by stoning or by shooting it with a firearm, or else it shall be forbidden to eat.

Slaughtering

Islam is a condition in the slaughterer. One must completely cut the four *awdāj*—the throat, oesophagus, and the two

veins—by slaughtering them or cutting them completely. One has to pronounce the Name of Allah over it. It has to be alive and moving, even if it moves very little due to sickness.

Sacrifice

It is an assured *Sunnah*. The adult Muslim who has enough money, is obliged to do it.

Ten Muslims can participate in buying and slaughtering one camel; it will be enough for them. Seven Muslims can participate in buying and slaughtering one cow; it will be enough for them. Three Muslims can participate in buying and slaughtering one sheep; it will be enough for them.

The condition of the participation is that all of them are considered the one who sacrifices. Therefore, in case of the sheep, no one from the three who participated in it should take less than the one-third. In case of the cow, no one from the seven who participated in it should take less than the one-seventh. And in case of the camel, no one from the ten who participated in it should take less than the one-tenth. There is none for others who asks for meat and the like.

The sheep that is allowed to be slaughtered should be *jadha'*, which means that its minimum age shouldn't be less than a one whole lunar year. For other animals, the minimum age is two lunar years. So, the minimum age for slaughtering goats and the cows is two lunar years. For the camels is five whole lunar years.

The cattle that are forbidden to be slaughtered are the ones whose ears are slit, perforated, or partly cut. This also includes ones whose horn is broken—even if it was born with this—and ones which do not have ears or fat tail. The blind, skinny, one eyed, and lame are not allowed to be slaughtered, as well. However, the ones who have little defects are allowed to be sacrificed.

Its time is after the Eid Prayer, until the end the third day. The animal is considered a sacrificial animal if the person who offers the sacrifice intends to buy it for this purpose. But in case of he did not buy it, the animal shall be considered a sacrificial animal at the beginning of the slaughtering process. It is better for the person to do the slaughtering himself. The sheep should be healthy, full of meat, good-looking, horned, and has reached the required age. He should grant it as charity to the people, and he must not be allowed to sell any piece from it.

The *Aqīqa* is an assured *Sunnah*. The *Aqīqa* is what is slaughtered on the seventh day of the birth of the baby and its consequences, which is cutting the hair on the seventh day. The circumcision is to be done on that day too. And one is to grant the poor needy people a weight of gold that equals the same weight of the cut hair. The bones of the sacrificed animal are not to be broken.

Foods

The animals that are forbidden to be eaten are: every meat-eating animal which has tusks, and every meat-eating bird that has talons used for hunting, horses, mules, domestic asses, the non-blooded land animals except the locusts, eggs that has equal ends, and the ones which are mentioned in the verse except locusts, fish liver and spleen. The forbidden sea-animals are the animals which have similarity with the forbidden land-animals.

Every liquid in which an impurity has fallen into is forbidden, like the liquefied butter. In case of solid butter, if the impurity touches it, then the parts that touched it and the parts around it should be removed and thrown away.

The intoxicant is forbidden too, even if it was very little. It is forbidden to use the impurity for medications and curing purposes, and it is forbidden to be sold or to be used by any way, except only burning it for lighting.

Gold, silver, gilded, and silver-coated vessels are absolutely forbidden to be used, like the jewellery which is made from the said elements. The silk-made clothes are forbidden to be used too, it is allowed only for women.

Clothing

The male and the child are forbidden to wear jewellery, like the bracelet in the hand.

They are forbidden to wear more than three fingers-width of pure silk, but he must wear it if it was the same length. The dress that is made from a cloth which contains 50% or more of silk, is forbidden to be dressed with. The cloth that is dyed with bright red or bright yellow is forbidden, as well, except only if it was used for a necessity or for frightening.

The pigment of henna is forbidden except if it is used for gray hair. It is allowed for women as we previously mention.

The adult Muslim is not allowed to look to any part of a woman permissible for him to marry, except the little girl and the very old woman that does not desire marriage. Regarding the women that he is forbidden to marry, he must not look at their private parts, which are from the navel until the under the knee. He is also forbidden from looking at the belly and the back. As he is forbidden from looking at the mentioned parts, he is also forbidden to touch them, even if he uses an obstacle to avoid touching them by skin, except for an extreme necessity.

The woman is forbidden to look at the man permissible for her to marry as well. It is religiously obligatory that she cover herself and avoid his looks. She should cover herself also, in case that there is an adult boy that can desire women or that can be desired, even if he was her slave.

The men and women may not pluck hair from the pubes and the face, like plucking the moustache. The *washra* is forbidden as well, which is to make gaps between the teeth. Tattoos are forbidden also—which is making tattoos in the body or the face, like drawing on the gums. Weaving is forbidden as well, which is, for example, that the woman plugs her hair into the hair of a stranger.

The women are not allowed to imitate and resemble men—and vice versa—in walking, speaking, dressing, etc. As the Islamic Law curses the one who does this. It is also forbidden to imitate the disbelievers and defiantly disobedient.

It is religiously obligatory that men and women cover their private parts from the eyes of every one, except in case of the husband and wife, as well as the master and his bondmaid, and vice versa.

Seeking Permission

Know that, in these days, people have indulged, neglected, and did not respect and follow the Islamic Law of asking permission. Now this Law became invalid and forgotten. However Allah, glorified and exalted be He, said: {O you who believe! Do not enter houses other than your own, until you have asked permission and greeted those in them; that is better for you so that you may remember} until His saying: {...and if you are asked to go back, go back, for it is purer for you} (Q. 24:27-28).

It has two sides:

- Obligatory: in case of anyone entering except the husband and wife.
- Recommended: in case of any of the two spouses entering upon the other.

The child is forbidden from entering to the place where the spouses meet at the times of dawn, noon and night.

Lawsuits

It is religiously obligatory that one be just and respect justice. He must not make his opponent obliged to go to courts. The plaintiff is forbidden to complain if he knows that the reason for this complaining is false or untrue. The denying witness is forbidden to deny what he knew that is true. The judge must investigate, verify and determine which one of the two opponents is telling the truth—as it is the standard to determine the validity or the invalidity of his judgment. The plaintiff who tries to prove something that is not shown has to bring an evidence for his statements. Also, the one who denies something that is not shown has to take an oath. The subject of the complaint is the right that has to be proven to be submitted. It has to be appointed in case it is a thing just like its necessity in a sale. The evidences are to be brought to the judge, if possible.

The one who denies a right of a human has to swear. If he was not doing so, then he shall not be obliged to make an oath. The oath is not to be pending except at the place of the dispute, and it is a right of the plaintiff. He has to wait until he is asked to do so. The one who refuses to swear is wrongful.

Authorization

It is only valid in case of who has the right to do so in a specified situation. So it is not valid for the trustee or the custodian except only to use it for receiving or selling, and it is not to be retracted.

Witnessing

The one who knows it must declare it to everyone, so that one can get his/her right. When one says it s/he must begin with: "I certify..." The judge may verify his/her sincerity by watching the face of the one who is mentioned in the witness or the one appointed by him/her. The judge may ask them to swear for the accusation and separate them, except in case of adultery. In case of adultery there must be four rational men for witnessing. In case of the Right of Allah and the Laws of Retribution (*al-Qisās*) there must be two men for witnessing. Regarding the private parts of women then, one rational adult woman is enough for witnessing.

Regarding all of the rest of cases the witness are two men or one man and two women, or one man and the other witness shall be considered the plaintiff who swears.

Perjury is strictly forbidden, and it is like joining partners (in worship) with Allah, exalted be He. Whoever witnesses without knowledge or certainty shall be considered a perjurer. Therefore, the righteous witness is the one that bases on sight. Regarding the saying, the hearing will be enough with the sight or that one of the two witnesses identifies the names of the person that is mentioned in the witness and his family name. Regarding the kin, marriage, death, endowment, its fame in its place shall be considered enough for the witness to be righteous, even if it was by assumption or by certain knowledge.

Regarding the property like in case of a house, for example, if it was witnessed that it is a property of Zayd, then it is not to be witnessed except after verifying that it is really a property of Zayd and that he is the one who really runs it, and that the people witness that it is really his, and no one else shares him in the ownership of the said house. Or else it shall be witnessed that it is owned by another one but him.

Deputation (*al-Wikāla*)

Deputation is not allowed in an act of worship which is related to the body, like the fasting—except in case of the obligatory Pilgrimage due to an excuse. The deputed one is not allowed to argue in an invalid disputation to prove a non-righteous right or to deny a righteous right. That one shall be considered a curiosity if he violated the purpose of the one who deputed him.

Reconciliation

If it was optional and by consent without a prior dispute, it shall reference sales and rent or it shall reference for declaring innocence. But if it was preceded by a dispute then it is to be considered reconciliation after denial, and it will not be considered valid. However, if it was accepted, it can be broken, or revoked. It may not be allowed in case of kin or the set limits of Allah, and what forbids an allowed thing or allows the forbidden thing.

Judging

There is no greater reward for the one who does it rightfully! There is no greater punishment for the one neglects in it and does it wrongfully! Therefore, all of its conditions must be existing in the person who judges. If any of its conditions are missing, the person may not be allowed to judge.

Amongst its conditions:

Perfect knowledge of the judgments and religion, as the Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((Whoever judges without knowledge, even if his judgment is righteous, he shall be in Hell)). Therefore, going for the judgment (in disputes) to the false judges is considered one of the greatest sins, and the biggest wrongs. This is because he is an enemy to Allah and refuses His Laws. Also, it is forbidden. It brings the one who does it out from light into darkness. As Allah, Exalted and glorified be He, says: {Allah is the *Wali* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their supporters are *Tâghût*, they bring them out from light into darkness} (Q. 2:257) and {If they had been true to Allah, it would have been better for them} (Q. 47:21).

From the conditions of the judge:

Absolute justice: This means that he performs all obligations and avoids all prohibitions. This is because he is responsible for the slaves of Allah in front of Allah; and because the imam appointed him for this role, whether the Imam is rightful or a representative. If they are not in place then having an authority is enough. He has to treat the two opponents with equality and justice in the moment of his indications and in raising of the voice. The exception is between the Muslim and the non-Muslim protected caste in the assembly. He has to listen well to the complaint so that he can understand it. Then he should answer and verify it. Then he must ask for the proof, or ask for changing the proof with a better one in case it was not clear. It is better for him to ask the opponents to make reconciliation. He should arrange the persons who are coming—who is to come first, then who comes next. The judge may not dictate one of the two opponents or his witnesses, and he must not argue with him about his case. He must not say the judgment after the fatwa. He must not judge while he is disturbed from his anger, if he was extremely hungry or extremely satiated, or in case of he was resisting urine or excrement. He must not accept the gift, or the hospitality of one of the two opponents and refuses the hospitality of the other. He must not be isolated in his judgment, which will lead him to injustice and to bribery.

Penal Code (*al-Hudûd*)

Their mandate is to the imams of guidance. No one else but them can establish them.

They are divided into different types:

- The first: the punishment for adultery, which is inserting the penis in the vagina or the anus [of an unlawful person], even if it was of a beast. The punishment of the doer is one hundred lashes if he was single, but if he was married, then he is to be lashed like this and stoned until death.
- The second: the punishment for falsely charging someone with adultery, which means that he accuses another one with adultery, or he insults him by saying: "You son of a whore." Its punishment is eighty lashes.
- The third: the punishment for drinking wine, which is to drink an intoxicant on purpose, even if it was very little. Its punishment is also eighty lashes.
- The fourth: the punishment for the thief, which is when the adult Muslim steals ten dirhams or what is equivalent in value. Its punishment is cutting his right hand from its wrist. If he repeated such behaviour then his left foot is to be cut too.
- The fifth: the punishment for the brigand who terrorizes people on the roads. The imam punishes him or deports him only if he did not steal or kill. But if he stole some money like the amount that requires the punishment of the thief, then his hand and his foot are to be cut from opposite sides. If he murdered, then he should be killed by the imam and to be crucified.

Crucifixion and killing are the punishments for the one who fights against Allah, as well as the apostate, magician, and pimp.

Deciding to imprison or beating is up to those who are in authority according to what they see. The competent governors who have knowledge and justice are the ones who can decide the type of punishment. This is to be done for every sin that does not require the penal application.

What is related by Allah cannot be eliminated except by repentance. What is related to a human cannot be eliminated except after asking him to forgive it or eliminate its reason.

Felonies (*al-Janāyāt*)

The Prophet Muhammad, peace and blessings be upon him and his progeny, said: ((One can live with this religion in happiness and easiness, except if he kills an innocent person)) and ((The first matter to be asked on the final judgment day is the shedding of blood)).

It is divided into two: on purpose and by mistake.

- Killing on purpose requires retribution. Killing on purpose is a crime of a morally-responsible person who kills a human, damages a vital organ, or causes a clear visible deformity—if he attacks and hurts a peaceful innocent person. But if it was not like that then blood money or compensation for the wounds is to be required. The heir or the one who has the right to take revenge—if he witnessed the killing process or knew by the legal ways of Islamic Law—will have the authority to either pardon or receive the blood money or taking of revenge by decapitation only, without torturing. He must not delay this, only if he was asked for an urgent reason, upon a will, waiting for a child to grow up, or waiting for an absent one to come back.
- Killing by mistake is done by a non-morally-responsible person or by mistake, or one who did not intend to murder the killed one. That one did not intend to kill or hurt him with something that does not usually kill; otherwise it shall be considered an intentional kill. Regarding the guaranty of the wrongful crime, it is to be the charge of the tribe or family of the doer. Whoever unleashed his beast, then he must be immediately responsible for any crime it might commit, as well the crime of the mad dog, if he neglects in keeping it.

Appointing Swearers (*al-Qassāma*)

The one who got killed or clearly wounded in any place, which requires that another person can interfere in it, then the appointment of swearers is to be valid, on condition that the heir does not appoint a specified one among them or appoint another but them. Otherwise, it shall be considered invalid. If the appointment of swearers is valid, then the heir is authorised to choose from those who were around the place where the murdered is found. On condition that the people who attend it should be fifty morally-responsible, adult, free Muslims, except one who was a helpless invalid at the time of killing. And they swear by Allah, that they did not kill or they did not know who the killer is, the one who refuses to swear is to be detained until he swears. Then their leader is obliged to pay the blood money for their group. Then it is obliged for the people who lives around the place where the murdered is found—the swearers and the rest of them. Then it is from the collective treasury.

Blood Money

Its amount is one thousand weights of gold, and from the silver coins, seven hundred eighty-seven and half *qirsh*. It is obliged for the Muslim, protected caste, Magians, and the one who has treaty with Muslims. It is obliged for every complete sensory organ, like hearing, sight, nose, tongue and in every paired limb of the body, and half in case of one of the pair is damaged. In every tooth half of the one-tenth of the blood money is to be paid. In every finger, one-tenth of the blood money is to be paid.

In case of a deep stab and deep wound in the head, one-third of the blood money is required.

In case of a bone-mover—which is a strike that dislocates bones, the blood money is one hundred and fifty weights of gold, and from the *qurūsh* (plural of *qirsh*) or the approved currency, it should be one hundred eighty *qurūsh* and one-eighth.

In case of a bone-smasher—which is a strike that smashes bones, the blood money is one hundred weights of gold. Regarding *qurūsh* or the approved currency, it should be one hundred seventy eight and a half and quarter *qurūsh*.

In case of a clarifier—which is a strike or wound that causes the bone of the head to appear, the blood money is fifty weights of gold, and from the *qurūsh*, thirty nine and a quarter plus one-eighth.

In case of a bone-penetrator—which is a strike or wound that penetrates the bone to the soft skin behind it, its blood money is forty weights of gold, and from the *qurūsh*, eighty one and a half.

In case of a flesh-penetrator—which is a strike or wound that penetrates most of the flesh until it is about to reach similar to the bone-penetrator, its blood money is thirty weights of gold and from the *qurūsh*, twenty three and a half plus one-eighth.

And in case of the cutter—which cuts some of the flesh, its blood money is twenty weights.

And in case of the greatest bloodletting—which is the wound from which is bleeding liquid blood from the same place of the wound, its blood money is twelve and a half weights, and from the *qurūsh*, nine *riyals* and a half plus seven *baqshs* and a half.

And in case of the least—which is the wound that has coagulated blood, and it is not bleeding, the blood money is six weights and a quarter, and from the *qurūsh*, four *qurūsh*, a half, quarter, and one-eighth plus three *baqshs* and a quarter.

And in case of a scratcher—which is a wound that has scratched the surface of the skin while not bleeding, its blood money is five weights, and from the *qurūsh*, three *qurūsh* and a half, quarter, one-eighth, and half of the one-eighth.

The one that turns green or red, its blood money is four weights, and from the *qurūsh*, three *qurūsh* and one-eighth plus two *baqshs*.

In case of the swelling one, its blood money is five weights of gold.

And in case of a slap, prick, or punch, it is up to the judge to decide which blood money is suitable, according to what we previously mentioned.

These valuations are only obligatory in case of the assaults concerning the head. However, in case it was in the body, then half of the previously mentioned blood money shall be required.

In case of that the victim is a woman, then half of the blood money of the man is to be required—in case of the head crimes. And in case of the crime was in her body [i.e. wounds or damages] then, half of the woman's head blood money is required.

Biographies (as-Siyar)

Know that the Imamate is the inheritor of prophecy, and it takes its place. According to *Ahl al-Bayt*, the Imamate has great importance, and it is very weighty. It is like a great building. Within it exists the regime of the life of the nation, as well as the protection of the religion and life of this world. The need for an Imam who runs and takes care of the affairs of the subject citizens and applies the Islamic Law of the Messenger of Allah, peace and blessings be upon him and his progeny, is the same as the need for the Messenger of Allah, peace and blessings be upon him and his progeny. Therefore, every morally responsible Muslim must recognize the Imam of the time, as the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever dies and does not recognize his Imam, his death shall be considered like a death of ignorance)). He, peace and blessings be upon him and his progeny, also said: ((Whoever dies and he is not an imam of a group, or if he was not obeying and respecting the imam of the group, then Allah will resurrect him from a death of ignorance)).

According to the Islamic Law, all Muslims are religiously obligated to help the one who is qualified enough to be imam. He is the one in whom all the legal conditions of Law of Imamate are gathered in him. They are: being morally-responsible, male, free, descended from 'Ali and Fātimah, healthy limbs and senses, scholar of independent judgment, knower of various sciences, just, performer of the obligations, avoider of the abominable matters, one who refrains from doubtful matters, one who puts the rights in their places, coordinator, planner, most of his

opinions are righteous, brave, and his goal is the safety and goodness of the Muslims.

Therefore, it is religiously obligatory for one to go and investigate the call of one preparing to be Imam. This one must check to see if the previously mentioned descriptions really exist in him, so that he must follow and obey him. Otherwise, if any of them are missing, then one must avoid him. After completing all the conditions, obedience and respect to him is religiously obligatory, as well as the pledge allegiance to him, if asked. The one who refuses the pledge of allegiance may not be considered just. The one who becomes enemy to him, then he is to be considered sinful, his tongue is to be considered disobedient person and his hand is to be considered a hand of a fighter. As Prophet, peace and blessings be upon him and his progeny, said: ((Cling to obeying your Imams and do not disobey them, as obeying them is obeying Allah and disobeying them is disobeying Allah)) and ((Whoever withdraws his hand from obedience to the imam will come to the Day of Judgment with no proof for him. Whoever dies while separating from the community—that is, the community of right—will die the death of ignorance)). He, peace and blessings be upon him and his progeny, also said: ((There are three kinds of people that Allah will neither look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment: a man who has trusted and offered the pledge of allegiance to a just imam and remains loyal to and obedient as long as he gives him something which is related to the life of this world. But in case of he did not do so, he will disobey him and betray him...)) until the end of the *hadīth*. Therefore, this refers to what al-Hādi, peace be upon him, stated in the *Al-Ahkām* that it is religiously obligatory for the whole nation to support the just Imam, as well as encourage him and help him to do his job. They are forbidden to let him down. They are religiously obligated to obey him, as Allah ordered them to obey him. So, they must follow his judgment, as well as rise up and obey if he asked them to go to fight the enemies of Allah and the people who he commanded them to fight. They must make peace with the people who he commands them and antagonize the people that he indicates. They must never conceal anything from him. They must be loyal to him and give him advices in secret and in public. They must never stop obeying him and following him.

Regarding the whole of the previously mentioned, Sayyid Imam Abu-Tālib, peace be upon him, said that there is no dispute regarding the said matters. He [i.e. the imam] is the only one who is competent of establishing the penal code, appointing the governors, executing the judgments, appointing the persons who are in charge of the affairs of people and orphans, and to conquer the disbelievers and disobedient rebels in their lands. He must take rights by force, and he has the right to use the money of the subjected people, in case of there is no collective treasury. No one else but him may have these authorities, and in case of he fears a possibility that a Muslim country might be separated, he must punish by taking the money and corrupting it.

Jihad is divided in two types:

Jihad against the disbelievers and the Jihad against the rebellious people, which is better than the first type, according to *Ahl al-Bayt*, peace be upon them.

It is from the best kinds of righteousness. As the Prophet, peace and blessings be upon him and his progeny, said: ((Whoever died and did not go to war in his life, or he did not wish to go to war, then it is to be considered as a kind of hypocrisy)). When the Imam commands the nation to go to war, then tardiness and neglecting are forbidden. If at the beginning of the war, they must to be patient and they are forbidden to flee. Whoever escapes at the war time is to be considered a disobedient person, unless it be a stratagem of war, like to retreat to a troop [of his own], or to seek protection like going to a fort or something similar.

What is taken as booty by the combatants is to be handed over to the imam. Whosoever deceives his companions as regards to the booty and hide anything—even if it was a thread—he shall bring forth on the Day of Resurrection that which he took. The exception is when the Imam permits this, then it shall be considered his right to take it.

It is a religious obligation to emigrate from the place of open disobedience to a place where there is no open disobedience, or to a place where the open disobedience is much less—only for the sake of his religion. It is a religious obligation to take the permission of the imam first, or to obey the imam if he asked him to leave.

Association (*al-Mawālāt*) and Enmity (*al-Ma ‘ādāt*)

This is one of the most important duties and it is the most dangerous one. The believers are to be considered protected friends (*al-Awliyā*), which means that it is religiously obligatory to love for them what you love for yourself, and to hate for them what you hate for yourself. Being at enmity with the enemies of Allah from amongst the disbelievers and openly disobedient, is a religious obligation. This means the will of causing damages to them, and to keep the goodness and benefits away from them. Achieving this strong intention is to be required, if it is possible. They are forbidden to be considered protected friends, as Allah, exalted be He, said: { You will not find any people who believe in Allah and the Last Day, having affection for those who oppose Allah and His Messenger, even though they were their fathers, sons, brothers, or kindred} (Q. 58:22) , and He, exalted be He, said:{ And if anyone from amongst you takes them as protected friends, then surely he is one of them})) (Q. 5:51). It is said in the *Kashshāf*: And to love someone for the sake of Allah and to hate someone for the sake of Allah is a great matter, and it is a root from the roots of faith.

It is allowed to feed an openly disobedient person, to eat his food, to host him, and to be hosted in his house, because of the existence of manner of goodness in his personality, or because of showing mercy. It is not because of his current condition, only if this was not supporting his disobedience or spoiling his religion. It is forbidden to invoke Allah to have mercy on him, to forgive him or to grant him long life.

Supporting the People of Open Disobedience

Al-Hādi, peace be upon him, said in *Al-Ahkām*:

Whoever supports an oppressor—even if by writing a letter, carrying an inkwell or putting it back—then, on the Resurrection Day he will meet Allah with His Anger upon him. When Allah is angry with someone, then Hellfire shall be his destiny. When I say that, I do not mean a specified oppressor and exclude the others. But I mean that it is forbidden to help, benefit, or serve any oppressor, whoever he is—even if he was from the Progeny of the Messenger of Allah, peace and blessings be upon him and his progeny, or was from anyone else. Therefore, every oppressor is accursed, and every supporter of an oppressor is accursed as well. It has reached us that the Messenger of Allah, peace and blessings be upon him and his progeny, said regarding this matter: ((Whoever collects a dirham for an unjust Imam, Allah will throw him on his nose into the fire of Hell)). As well, regarding this matter it was said that whoever helps an oppressor is like the one who supports Pharaoh against Moses. It has reached us that Abi Ja’far Muhammad Bin Ali, may Allah have mercy on him, narrated that and said: ((On Judgment Day, Allah will build marquees of fires and he will put the supporters of the oppressors inside them. He will make them iron nails which they will use to scratch their bodies, until their hearts appear. Then they will say: “Our Lord, did we not worship You?” He will say: “Indeed, but you were helping the oppressors”)). It has reached us on the authority of Messenger of Allah, peace and blessings be upon him and his progeny: ((Whoever multiplies (*sawwad*) against us, is considered just like a partner in our killing)) *Sawwad* here means multiplying by himself, his sayings, or his money against a righteous one from the Progeny of the Messenger of Allah, peace and blessings be upon him and his progeny, then he is to be considered like a partner in murdering him. Therefore, the Messenger of Allah, peace and blessings be upon him and his progeny, has specifically identified this person.

This is the end of long saying of al-Hādi, peace be upon him.

We ask Allah to grant us guidance, success and protection at the beginning and at the end. May Allah grant our Master Muhammad and his progeny peace and blessings.

Needed Summary of the Inner Sciences

Know that the necessary sciences are divided in two:

- The outer sciences, which are the cases of Islamic Law that we previously mentioned.
- The inner sciences, which are the lethal deeds of the hearts, that Allah, exalted be He, refers to in his saying:{Leave all kinds of sin—outer and inner} (Q. 6:120).

Whoever does not know the inner sciences and did not try to take care about knowing it, s/he shall fail, lose, and perish. Therefore, one is religiously obligated to have good knowledge of the science of the permitted and prohibited. The said knowledge may include the detailed points that s/he must avoid to keep away from the apparent sins as well as the inner sins.

We will mention, in total, nineteen types of it, whoever commits them all or even if only one of them, then he has sunk in the sea of perish and loss, for many evidences and proofs exist in the verses and stories.

The First Type: Conceit (*al-Kibr*)

It is when one believes that s/he deserves honour more than others. He believes that the others deserve to be humiliated just by assumption, without certain knowledge of them.

It is considered conceit in the following cases: disrespecting who is not known to be disobedient and refusing to give due respect to the father, imam, scholar, or husband in terms of honour.

The Rights of the Father upon the Son and Vice Versa

The father deserves honour from the son, by being humble, kind and flexible to him; obeying him in whatever he wants, except in the sins which is considered disobeying Allah. He is to obey him in the similar matters that are considered from showing honour.

Generally, he must never hurt his parents by any means possible. S/he must listen and obey all their commands as long as they are not acts of disobedience. S/he must never call them with neither their first names nor their surnames, but he must call them with “father” or “mother.” As well, s/he must be quick to respond to them, and he must say to them: “I am at your service.” S/he must ask Allah to grant them guidance and goodness if they were alive, and to forgive them if they were dead.

This only is to be done if they were good and straight. But if they were disbelievers or disobedient, then s/he must not give them the full due honour and may not consider them as protected friends. But only s/he must provide good company for them in the life of this world. S/he must disavow them like Ibrāhīm, peace be upon him, from his father. However he must never insult them nor curse them, as these are rights of the parents that the son must respect.

Regarding the rights of the son that the parent must respect and fulfil, they are: educating and disciplining, teaching, helping him/her to marry—as much as possible, choosing a good uncle and good name, training him on good manners, making a good house for him so that he can worship Allah well, and praying for him.

The Rights of an Imam

The Imam has greater rights than the father and the scholar, as Allah, exalted be He, has commanded us to obey him as we obey the Messenger of Allah. We already mentioned the rights of the Imam that the subjected people must respect.

Regarding the rights of the subjected people, the Imam should respect, they are the following: the Imam should make it easy for the weak oppressed people to reach and meet him, by facilitating the meeting procedures. He must make the good and righteous people close to him and to respect them and take their consults. He must take care of the services of Muslims like: mosques, water fountains, roads, endowments, and for the weak children and women, the patients, and the lazy people. He must never give up the affairs of the Imamate as Allah asked him, as long as he

finds supporters. He must never step down—only in case of he finds another one who worthy to be imam—who is more active than him.

The Rights of the Scholar

Regarding the scholars, people should be humble to them and respect them, as the Prophet, peace and blessings be upon him and his progeny, said when speaking on behalf of his Lord, exalted be He, ((Whoever wants to honour Me, then he should honour my beloved ones)). Then, he was asked: “Who are His beloved ones?” He said: ((The scholars)). He, peace and blessings be upon him and his progeny, said: ((Three are not disrespected except by a hypocrite: the one whose hair turned to grey while he is Muslim, the one who has knowledge, and a just imam)).

The Etiquettes of a Student of Knowledge

The student must initiate the greeting to the teacher. He must not speak much. He must not speak except when his master asks him.

He must not mention contradictions, like for example: “I heard someone who contradicts your saying.” He must not try to advise him with an opinion which is different from his, as he thinks that his opinion is more correct than the right of his master. He must not speak with his colleagues.

He must not keep looking at the surroundings and lose attention, but he must look and listen carefully with respect. He is to act like if he was in prayer. He must not show his teacher that he is bored, but he must stand up when he stands up. He must not be rude while talking and asking him. He must not speak to him in the way, until he reaches his place. He must not misunderstand him and think bad of him, because he must have apparently seen him doing some deeds that looks like bad deeds according to him, but he must be sure he knows better than him and he knows well the secrets of these deeds.

The Rights of the Student of Knowledge upon the Teacher

The rights of the student of knowledge that the teacher must respect are many: being patient and tolerant; avoiding deception, envy, boredom, and anger; preferring humility; avoiding greed and jealousy; practice well on saying the attractive words without boring prolongations and defective summarizations.

S/he must be a benefactor who makes a lot of charities, qualified to teach every human, soft and kind when he treats the sincere student, more patient with the conceited stubborn, as well as try to help to guide and reform the dull and guide well the near and the far. He must be humble, and say “I do not know,” if he does not know something. He must confess the mistake and follow the right when he forgets or omits something. He must consider the condition of the student and assume what is the best type of science to start with. He must conserve piety and be God-conscious so that the student may imitate his deeds first, then be benefited by his statements—as the personality influences the other personality.

All that we mentioned concerning the Imam applies to the teacher on condition that they must be righteous. But if the Imam is converted to a disobedient person then he is not to be Imam and he must not deserve honour.

Regarding the scientist, he must be at enmity with the enemies of Allah, as Prophet, peace and blessings be upon him and his progeny, said: ((The scholars are the inheritors of prophets, and they are the trustees who take care of the slaves of Allah, as long as they do not mingle with the Sultan and put all their interest in the life of this world. If they did so, then you will have to leave them and be careful of them)).

The Rights of the Husband upon the Wife

Regarding the wife, the right of her husband to her is greater than what can be explained. The wife must obey her husband in all what he asks her to do, except in case of an act of disobedience. She must remain in her house and take care of her spindle. She must not be curious and go out the house too often. She must not speak much to her neighbours. She must not brag because of her beauty and her wealth. She must not disrespect and blame her husband because of his ugliness or poverty. She must keep being righteous, pious and chaste when her husband is absent. She must not harm her husband by any means.

The Rights of the Wife upon Her Husband

They are what the Messenger of Allah, peace and blessings be upon him and his progeny, answered when someone asked them about this matter: ((To feed her when you eat and clothe her when you clothe yourself. You must not hit her face nor disrespect her. You may not abandon her)). Then he said: ((Keep your obligation to Allah and fear Him regarding the women, as they are a trust in your houses and do not have the decision for their selves. But you took them by the word and trust of Allah, as their private parts became allowed for you upon the trust and word of Allah)).

Now, as you have known all what we previously mentioned, then you may disdain for the conceit what they deserve. It also includes having disdain for asking for knowledge from who is younger or of less prestige and for answering with “I do not know” in case he really does not know.

It also includes having overconfidence and to strut while walking and deeds similar to it. It is also to drag the clothes tail for showing arrogance and pride.

From it, as well, is being keen on sitting in the front of meetings and having desire to be honoured, the standard of choosing them while they really do not deserve such an honour. This also includes the seeking of sitting near the Sultan so that he may acquire some honour by being close to him. This would also include disdain for sitting with the poor God-conscious people. Although one must have disdain for sitting with the disobedient failures and wrong-doers who make huge sins and are not ashamed of what they do, and they consider it good. He must also not have disdain for accepting to work in what's considered a humiliating job, like sewing sometimes.

It is not considered conceit to respect, fear, and honour the Imam, his governor, or some of his servants by doing things such as, serving him, making curtains for his door , or appointing someone for placing on his shoes and taking them off of his feet. It is not to forbid people from kissing his feet for the general sake of all. As the similar deed is proven to be right and approved according to the Prophet, peace and blessings be upon him and his progeny. Deeds are judged by their intentions.

Know that conceit is a disease in the heart, and it is one of the greatest diseases. It cannot be cured except after eliminating this disease. There are two cures for it: practical and cognised.

The cognised cure is that one knows and is certain of how worthless his self is, that he is more humiliated than any humiliated one, and that he is smaller than any small one. Therefore, he only deserves to be humble and humiliated. He must know his Lord and to acknowledge that He is the one that deserves the greatness and glory.

The practical cure is that one be humble by working for the sake of Allah and for the sake of rest of His creation. It is also that one keeps acting like the humble people, take them as examples, and try to imitate them. In order to be able to do that correctly and perfect it, one has to abandon the adornment of the life of this world and to keep away from it. If he did so, he will have success and excellence in achieving this.

The Second Type: Self-Amazement (*al- 'Ujb*)

It is happiness for the occurrence of something , and it is accompanied with envy from whoever does not have such a pleasing thing. It is done by saying, deed, abandonment, or belief. It is as one says: “I know better than you,” “I am smarter than you,” “I have more money and children than you,” or when he says: “I am from so-and-so tribe” and their descendants are one of the most honoured descendants. It is also when one says: “I son of so-and-so” or “I am close to the owner of affairs,” and he avoids sitting with the poor people because he admires sitting with the rich ones. It is also when he glorifies the scholars with that type of admiration. It is also when he believes that people will perish, while he will be the only survivor, or when he believes that he has an honoured position because of his work. As Imam Yahya, upon him be peace, said:

Self-amazement is honouring and praising the blessing, as well as to be happy with it and rely on it always, without remembering to associate it to the Benefactor, who has granted it.

The conclusion is that self-amazement is divided into three types, and every one of them must be avoided. One must do one's best and make a great effort as possible to avoid them:

- First type: Honouring the blessing and being extremely happy because of it without mentioning the Benefactor who granted it, and without adding His Name to it. This type is not accompanied by saying or deed.
- Second type: When happiness occurs, and it is accompanied by saying or deed. These two kinds are types of pure self-amazement.
- Third type: When happiness occurs and it is accompanied by believing, which is to believe that one deserves an honoured position. This is considered as self-amazement because of the occurrence of the happiness, and it leads to conceit because of the occurrence of the belief.

Yes, and there is no difference between that matter which is the object of self-amazement—whether it be involuntary, like beauty, eloquence, the large number of family, or abundance of money or children; or voluntary, like the abundance of knowledge or acts of worship, being generous and giving much, or courage. So, self-amazement in these matters is abominable according to Islamic Law, and it renders good deeds fruitless.

The cure that helps to eliminate it—which is self-amazement—is that the human knows and be certain that the life of this world is a house of vanishing and death, not a house of eternity. One is also to know that one's destiny is a house of eternity, and on that Day, the judgment shall be passed, and there shall be no escape. So, how is it possible that the one have self-amazement when it is well-known that his destiny is the grave or that the scavengers will eat him in the wilderness?! Then, this is to be considered from the wrong discernment and a mistaken mentality.

The Third Type: Showing-Off (*ar-Riyā`*)

It is one of the ugliest inner sins that render deeds fruitless. Its definition according to Islamic Law is: doing an act of obedience or abandoning an act of disobedience for an earthly purpose. This means that one intends to get the praises of people or similar purpose, like trying to be famous, get a high position in the hearts of people, or reach a high rank so that one can acquire some of the benefits of the life of this world. It wouldn't matter if s/he wanted to be closer to Allah because of this or not.

Ad-Daylami, may Allah have mercy on him, said: "It was said that showing-off is divided into 70 chapters."

Know that showing-off has five types:

- The first: When one prays or apparently do any similar act of obedience but does not actually do any of these. He just pretends to do it. This is considered disbelief in Allah, as one sees that the people are greater than Allah.
- The second: When one prays or demonstrate another act of worship only in front of people, but secretly does not do any of them.
- The third: When one performs an act of worship from the religion—apparently and secretly—but says by his tongue to others that he prayed, fasted, and rendered the purification dues, or shows the people all his/her deeds.
- The fourth: When one performs an act of obedience, apparently and secretly, and does not say what one does by the tongue. But in his/her heart, s/he only wants that the people praise him for his/her deeds.
- The fifth: When one performs an act of obedience, apparently and secretly, without any of the previously mentioned. But, when he hears the praises of the people for him/her, s/he gets happy.
- The sixth: which is to do all types of obedience free from any of that previously-mentioned. But one does this to motivate the people to avail him.

From showing-off is that one is deluded into thinking that he did a deed, but in fact, did not intend to do it and does not deserve to be praised because of it. Allah has threatened the one who does this in His Statement: {
[Think not that those who rejoice in what they have done], and love to be praised for what they have not done,
that they are rescued from the punishment, and for them is a painful punishment} (Q. 3:188) etc., But if he liked that and he did not delude the people that he did it, as the Imam 'Izzaddīn, peace be upon him, said: "It is better to denounce it, as it includes a love for lying and what is considered in its judgment."

It is considered from showing-off that one shows the others that one eats a little so that they describe him as sober. However, if one does this because s/he gives the others preference over his/her self, and so that he avoids being described as insatiable, then he is not blamed if this was his intention.

The previously described are types of showing-off and they must be avoided. One must struggle against the self to fight them, and be careful and take care of them, so as to avoid annulling the good deeds while one is not conscious of it. Leaving showing-off is considered being sincere and faithful to Allah in worship. As Allah has commanded us in His Statement: {And they were commanded not but that they should worship Allah, and worship none but Him Alone} (Q. 98:5).

The standard of identifying this, so that it can be easy to know it, is that the doer is:

- Intending to please only Allah with one's deeds. S/he hates that anyone knows about his/her deeds. The doer has reached one of the best grades of loyalty.
- Intending to please only Allah with one's deeds, but likes to show it to people. This one is considered a hypocrite, as he intends to please both of them. This is forbidden, as we previously mentioned.

Indeed, it is a good thing that slave demonstrates the act of obedience, intending to be imitated and to be taken as example, then s/he will be considered like the one who enjoins the good. Similar is the case when one is accused of committing a sin—although innocent—but yet s/he shows the act of obedience for the people to be sure that he did not commit it and to assure his/her innocence. In this case he is considered like the one who prohibits the bad, as showing the obedience is an evidence of his repentance. Showing the acts of obedience is done for assuring his commitment to what one enjoins and what one forbids and to motivate people to respond for his enjoinment to revive a right or to put to death a wrong. Similar is the case when he stops doing the deed or stops showing it, to demonstrate his/her neglecting and his indifference towards good behaviour. The one who has these intentions should be very careful to avoid reaching the limit of showing-off because whoever wanders around a fortress, then it will be possible that he eventually enters it. Maybe Satan has made this to make him commit what he wants, as every deed is judged by the intention.

The Fourth Type: Ostentation (*al-Mubāhā*)

It is, specially, a type of showing-off. It is defined as: when a human does his best to show some manners which cause him to be honoured amongst the people. He only does this to gain honour, like the ostentation of the sessions of teaching and the abundant of their scholars. It is also to take extreme care of it wherever he thinks that people are looking at him in order to gain high rank in their hearts. It is also to be proud of this high rank to acquire a purpose which is related to the life of this world.

The Fifth Type: Ostentation in Abundance

It is a type of ostentation, and it is in regards to the material things. It is being proud of the abundance of money, children, tribe, and followers. There is no dispute in considering this forbidden. From ostentation is the commitment of refining the statements in the sessions and the rarest cases, intending to collect high prestige. However, if he intended by his fluent speech to influence the souls of people by it and to make them understand well the complete meaning of his sayings while not intending that people praise his style, then one shall not be blamed. It is because the people may speak about the good meaning itself not praise the one who says it.

It may be good for the unknown scholar to take care of showing his knowledge by speaking about the mysterious cases in the session, as well as show people his style of teaching so that the people know him and head to him so that he can avail them with his knowledge. This is considered allowed as he enjoins the good. He prevents people from the forbidden underestimation and put him in a less grade than it deserves, as it is some kind of forbidding the bad.

Imam ‘Izzaddīn, peace be upon him, said: “The danger in something similar to this is great.” The ones who know regarding this are too few of the most precise major sins. Satan may confuse the human and make him believe that he does this because of the good praised motivation. But in fact, it is for the bad and hateful one because of maliciousness of natures and the ambition of the instincts for the honour. Therefore, it is a religious obligation to be

careful of the deception.

A type of ostentation in abundance is arrogance because of the parents, grandfathers and the relatives who was honoured because of mundane affairs. But if they were honoured because of religious affairs, then there will be no blame. It includes exalting of the marker of religion.

Another type of ostentation in abundance is building too high buildings and making too much ornamentation more than the necessary, intending to brag on people who cannot do the same.

As you know showing-off and its types, then know that there are signs of a hypocrite desiring to be seen, that every human should never forget even for one second or one instance, so that you can be safe from the ideas of showing-off, if it is Allah's will.

The Appointee [i.e. Imam ‘Ali], peace be upon him, said: ((There are three signs of a hypocrite desiring to be seen: he neglects when working secretly, he turns into an active person when he is surrounded by people, and he increases the work when people praise him and decreases the work when people criticize him)).

Regarding the cure for this disease is that you accustom yourself to being content and to fight greed and omit the estimation of yourself, so that you avoid glorifying it and giving it a high rank. The accused Satan will never give up struggling with you but he opposes you at every second and in every instant, by providing you with the ideas of showing-off. He will never stop whispering to you. Therefore, be careful from his plots and his faults.

The Sixth Type: Envy (*al-Hasad*)

It is one of the worst and most malicious manners. However, the hearts were created with it. It is identified as: to hate that a blessing reaches someone else or remains with him for no valid reason that requires this, like enmity or others. It is considered envy because of high ranking of the other and the well-praising, as it is considered the same. It is unanimously forbidden according to Islamic Law.

Envy can be by the heart, as we previously mentioned, and it can be by saying—by denying the high prestige of the envied and saying that he does not deserve such a prestige and to mention his defects and mistakes as well as to criticise him—not for his sake, but intending to lower his high rank that he envied him for.

From the behaviours that is related to it: stopping to let people know about the good morals and merits of him in a position that requires this. There is no blame if he asked Allah to do for him what he did for the envied; however, he must not wish that the bounty of the envied to be his. The evidence for the two matters is His saying, glorified and exalted be He; {...and desire not for the things in which Allah has made some of you to excel over others. For men there is reward for what they have earned, and for women there is reward for what they have earned. Ask Allah of His Bounty} (Q. 4:33).

Know that from the whole of what is mentioned that envy is divided in four levels:

- The first is to wish for the disappearance of the bounty, and that this bounty is to be granted to him. This is the greatest one.
- The second is to wish for this specified bounty, but he does not wish for the bounty to disappear.
- The third is that he wish for the same bounty, not any one similar to it; but if he was not granted, then he wishes for the bounty to disappear.
- The fourth is to wish for a similar bounty, but if he was not granted it, then he does not wish for it to disappear.

And this request is from the bounty of Allah, but if it was not forbidden then it is hoped that it saves him from the lethal sins which leads to Hell. As envy is a disease and a disease for whoever has it. Whereas it is considered a flame of fire, which burns in the heart of the envier, and it is created inside the hearts. As the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((There is no body free of envy, but the generous one hides it, and the malicious one shows it)). So when its burning fire erupts—may Allah save us—then it has to be fought by either remembering the evidences which defames it or by remembering what was said by the sages: “The envier is angry with one who does not have any guilt” and similar sayings.

The Seventh Type: Grudge and Malice

The two of them have one meaning, and it is when your heart continues to hate the grudged person and to abominate him continuously. It is a result of envy. It is an intermediate between envy and enmity.

Envy is to hate the bounty without wishing for him to suffer from a loss, or to miss another bounty. A grudge is that wish and the will for this to happen, which means for him to suffer from a loss or to miss a bounty. Enmity is the will with the intention to do damage to the enemy if possible. A grudge and malice are not accompanied with an intention to do something, and if possible, as well.

The Eighth Type: Evil Opinion

It is a result of envy, and it is a disease and a temptation of Satan. This means: when you think that your believing brother has done a forbidden deed or neglected an obligation without a confession from him or without a clear evidence that is considered an approved certificate or something similar to it according to Islamic Law, like large fame or reputation. It is forbidden without doubt. It is this thought that is considered unanimously, as abominable. An explanation should be made when possible. The evidence to prove that it is an obligation is His saying, exalted be He; {Why then didn't the believers, men and women, when you heard it [i.e. slander], think good of their own people} (Q. 24:12). Then, having a good opinion is not possible without an explanation. It is one of the reasons that require the grudge. So fighting it is an obligation, but if it is not eliminated from the heart, then the one who had a bad opinion of him should be investigated so that he either confesses or repents. Allah may guide him by the hands of the one who does it. It is one of the best matters on earth that has ever seen the light of sun.

Also, he confesses and declares his rebellion and refusing to repent, so that the thought turns to be certitude. Otherwise this sign that requires the bad opinion turns to be false. But in case of the opinion, one apologizes and denies then he cannot be accused of lying except by certitude. The evidence of this is: {Say: "He listens to what is best for you; he believes in Allah has faith in the believers"} (Q. 9:12). The believer—when he finds a mistake from his brother—should hide it and not spread it. But if he rebelled and refuses to repent, then you have to be wary of him.

The Ninth Type: Antagonism and Friendship

This means considering the enemies of Allah as protecting friends and the protecting friends of Allah as enemies. Friendship for someone else means to wish for him what you wish for yourself and you hate for him what you hate for yourself.

The meaning of antagonism is that you wish that a loss or a disaster happens for someone or for him to miss the bounty of goodness. Also, it is that you intend to do this whenever you are able to do so to him without the availability of obstacles; which means that you wish the victory for a disbeliever or you wish for him to be good.

Imam ‘Izzaddīn, peace be upon him, said: “Know that these two types of friendship and antagonism are from the worst ugliness and greatest scandals.”

- Regarding the first, which is friendship with the enemies of Allah, it is sufficient for it to be prevented by His saying, exalted be He: {You will not find any people who believe in Allah and the Last Day, having affection for those who oppose Allah and His Messenger, even though they were their fathers, sons, brothers, or kindred} (Q. 58:22) etc. This verse is considered a sufficient preventer and a forbiddance for whoever has retaining ears—as it contains denying the true faith for the one who has this kind of behaviour. And Allah, exalted be He, has forbidden, in his Holy Quran, to make friendship with the disbelievers for a relationship or friendship before Islam or any from the other reasons of friendship or kindred. He repeated this several times in the Holy Qur'an.
- Regarding the second, which is antagonizing the protected friends of Allah, it is considered a great sin and horrible behaviour, as he, peace and blessings be upon him and his progeny, said: ((The believer is not considered a believer, except only when wishes for his brother what he wishes for himself and to hate for him what he hates for himself)).

Know that friendship and enmity may happen because of religious reasons, like when he makes friendship with the other because he is from the protected friends of Allah and to antagonize him because he is an enemy to Allah. But if it was not like this, then they happen because of mundane reasons, like he likes to avail him because of a family relationship between them or to get a benefit from him. Or he must wish evil for him because he got hurt by him, and similar things. The forbidden relationship regarding the enemies of Allah is that of religious friendship only. But the mundane friendship is allowed, except what is forbidden according to Islamic Law.

And there are three types of it.

- The first is to honour him by either calling him with his epithet and to greet and praise him, or doing this by shaking his hands and to set before him or walking behind him. This is according to His saying, exalted be He: {...and let them find harshness in you} (Q. 9:123). It is also to walk to them intending to honour them either by visiting, greeting, saying farewell to him, or to ask something which is related to the walker. Allama Ibn Hābis said: "...or when he intends to either enjoy by living with them, near them, or to walk with them." All of this is indicated in his saying, peace and blessings be upon him and his progeny; ((Whoever walks with an oppressor and he knows that he is an oppressor, then he has repudiated Islam)). The only exception is if he walked to him for a need that is not related to the walker, like to defend an oppressed one, then it is to be allowed. Similar is the case with honouring him for a religious benefit like wishing to guide him by the saying or by the deed.
- The second type is what is forbidden by Islamic Law like what includes supporting the oppressors and the disobedient people to their injustice and their disobedience. An example would be to urge people (by sermonizing or any things alike to it) to support him in fighting Muslims; or to do a deed like writing for a forbidden tax or similar; or to make instruments for the amusement centres; or to build houses for the sinful deeds and similar deeds. Allama Ibn Hābis said: "...and helping him may occur by leaving, like leaving jihad and to leave snubbing whoever neglects it, as if it has an effect in making him stop joining jihad, as living with them affected them, supported them, deceived them and made them think that what they do is right." All of this is forbidden even if it did not include a honouring. In case of the man was depending on the service of the oppressors and he cannot live and his children cannot live well either, except by serving the oppressors or by writing for their sake, then he must migrate with them. He must stop teaching his children how to write if he surely believed that if they learnt it, they would write on behalf of the oppressors.
- The third forbidden type is the praying for the disobedient that they will have good in the hereafter. However, it is permissible to ask Allah to give them goodness only in the life of this world, on condition of that this does not cause corruption. The exception is to request the long life for them, which is not allowed.

This is all what is forbidden to be done for the disobedient.

Regarding the antagonizing the believer, it is not allowed neither for mundane nor religious reasons, as long as he is not proven to be disobedient.

The Tenth Type: Intolerance (*al-Hamiyya*)

It is from the branches of envy, as if it does not exist, the right shall be followed wherever it was. When it happens to the powerful, haughtiness appears and doesn't accept what the envied one has brought, until this fanaticism leads to invalidity. May Allah save us and grant us safety!

It is true definition is: intending to support who is related to the intender, like if there is a relationship of family or sect of anything similar to this.

The blameworthy one is whoever supports an unrighteous person, as there is no doubt that what he does is abominable. But if he was supporting a righteous person, then it is to be allowed, or even an obligation. The evidence of this is the Prophetic saying: ((The believers are like fingers or a building that every part of it supports the other)).

The Eleventh Type: Cajolery

It is a reason and obstacle for not making friendship with the protected friends of Allah and for not antagonizing

the enemies of Allah, as well as for not being angry with whoever commits the forbidden crimes that Allah has forbade. It is a great matter that has a lot of great evil. It spreads through all creation, especially in this age.

It is true definition is to disregard the evil deed of someone to avoid the anger of its doer. The reason of this is either for fearing of the doer to hurt him in his self, money, or honour (women or children etc.,); or because he has greed and tend for prestige or money.

Yes, he can stop doing this if he knows and believes that fearing Allah, exalted be He, is more important than fearing the people. As He, exalted be He, is the refuge in time of the occurrence of the great disasters. The people are weak they can neither avail you nor harm you, except when Allah wants the contrary of this. The conclusion is that whoever keeps promoting the good and prohibiting the evil keeps the one away from cajolery. As the Messenger of Allah, peace and blessings be upon him and his progeny, said: ((Meet the disobedient with frowned faces)). This proves that whoever cannot stop a disobedient one by saying or by deed because he is unable to do so, he must not smile and be relaxed when he meets the disobedient committer of abominable sinful deeds. But, if he was able to forbid him and did so, then he will not be obliged to leave him and be rude with him.

Yes, there is no blame in feeding the disobedient and eating from his food and similar things, but this should be accompanied with showing the hatred of the sinful deeds that he commits and to do the obligation of giving him pieces of advice as well as to deny and dispraise his bad deeds. It is not considered from cajolery to honour the people of honour from the disobedient intending to make them repent and return to the right or to ask them to support the rightness and repudiating the injustice as well as for other religious benefits. As his, peace and blessings be upon him and his progeny, deeds with the disbelievers in this regard are famous and known. He had spread out his gown for a group of them. But in case of honouring whoever is described with this for a benefit that is related to the majority, like collecting a benefit or preventing an injury from them, then it is not allowed. It is considered an abominable deed to honour them intending to avail them or to defend them against harm, and the similar aspects of friendship.

From the forbidden types of this kind is to have friendship with the unjust governors, walking to them, honouring them and to congratulate them for the reasons that we previously mentioned. However, in case of walking to them to only preach to them, reminding, or enjoining the good or for similar purposes, then there will be no blame regarding this. The condition is that he must know and be certain of his intention, and that it must not appear that he is honouring the oppressor, or else he will be obliged to leave this as the harm contradicts with the benefit.

Yes, if the oppressor walks to the righteous or to the scholar to honour him, then he will not be blamed for honouring him, receiving a reward from him, or for religious benefits. An example is when he is enjoined to honour the righteous ones only in case of this benefit does not contradict with a bigger corruption or an equivalent corruption. Regarding feeding them and hosting them intending to do charity and good to them and not intending to honour them, then it shall be allowed.

I only prolonged the explanation for this type because of the inadvertence and negligence of the people about it; and because they do not feel ashamed of making friendships with the enemies of Allah: flattering them and honouring them. However, they even think that the honour is reached by getting close to them by any possible means, although the Honour is only for Allah, His Prophet, and the believers.

The Twelfth Type: Loving the Life of this World

It is the head of every sin, as he, peace and blessings be upon him and his progeny, said. The life of this world is all that engages and preoccupies the person and makes him too busy to remember Allah before death. The summarization of what was mentioned in the *Takmila* is that the life of this world that is forbidden to be loved is the honour and the money that are required for ostentatious display, haughtiness, and bragging over others. Although most of what is previously mentioned is allowed, loving it and being devoted to it leads to sins. The exception is what was intended only to please Allah, exalted be He. It makes one too busy to remember Allah and the next life, and it leads to every malicious thing. Therefore, a wise one should limit oneself to the sufficient from it, and it must be religiously permissible.

The conclusion is that the evil of the present life is a result of three matters: loving money, prestige and desires. Regarding money, he must take only the amount that is sufficient for him. Regarding prestige, he must leave it and omit it, and he must stop tending to it, except only if it was for religious reasons and if he decreased it then it shall decrease also. Regarding desires, the religiously permitted desires are enough for him, and it dispenses him with the forbidden desires. He must limit himself to the necessary needs only. The slave is to struggle with the self and must ask Allah for help, mercy, provision, and kindness.

The Thirteenth Type: Loving Prestige and Fame

It is a special type of loving the life of this world. The origin of prestige is the spreading of fame and the occurrence of reputation. Both of them are blameworthy, dispraising fame is praising insignificance.

The conclusion is that if the intention of prestige was to reach a religious purpose like promoting the good and forbidding the bad, or what was essential for living, then in those cases, loving it is not to be judged as abominable. However, if the intention was anything else but these, then walking to it and wanting it are judged to be abominable.

The Fourteenth Type: Loving Praise and Hating Censure

They are two types of loving the life of this world. Know that the loss, failure, and doom of most of people is because of being afraid of the censure of the people and intending to have their praises, so they made all of their moves and stillness in accordance with what satisfies the people and to accrue their praises—intending to get the praise and escaping from the censure. This is considered from amongst the great sins that lead to Hell. May Allah save us from it and may he grant us refuge from His withdrawal of support!

The soul should be treated to eliminate this bad manner. For example, the praised one should remember that if the praised description was mundane then it is like a mirage in a desert. However, if it was religious, then he should not be happy because of it because the end is unknown. Therefore, fearing the evil end makes the one too preoccupied to be content.

Regarding the censure in case of the dispraiser was honest and sincere to you, then you have to consider this censure as a piece of advice to you, and you have to thank him for it. But if he was a liar, then he only considered that he harmed himself, and this shall be consider a reason that causes some of your sins to be forgiven if you were patient. Therefore, in fact, a benefit has occurred to you from his side, and then you may not be sad because of it.

The Fifteenth Type: Cowardice

As well, it is a type of loving the life of this world, as the one who is described with it tends to it and loves to be always in it and he fears death too much. He is too miserly to sacrifice with himself. There is no doubt that it is forbidden, as the one should sacrifice himself to fight an enemy or to defend oneself.

The Sixteenth Type: Stinginess

It is defined as the extreme love of money that causes one to prevent spending it, although it is an obligation to spend it. Allah has made blameworthy those who are stingy and enjoin people to be stingy. It is an obligation to forbid it. The blameworthy prevention of spending is preventing spending in a righteous intention, or to do a right, bring a benefit, or fight a harm or censure.

The conclusion is that the obligation is divided into two parts: an obligation of Islamic Law and an obligation of magnanimity. Therefore, whoever refrains from them is judged as stingy.

- The obligation of Islamic Law is the purification dues and similar things.
- The obligation of magnanimity is not to stop paying little money for unimportant purposes. Whoever does it is judged as a generous one.

The Seventeenth Type: Penny-pinching

It is a type of stinginess, and it is to spend insufficient amounts of money, although one is rich enough to pay the

sufficient amounts. Allah, glorified be He, blameworthy it in His saying: {...those who, when they spend, are neither extravagant nor stingy} (Q. 25:67). Therefore, the context of the verses judges stinginess to be abominable, as well as extravagance and squandering to be abominable also. Both of them are defined as spending money in a purpose which does not include either providing with a benefit or fighting an injury to the self, money, or honour. From the blameworthy extravagance is spending money to seek praise from the people, as He, Exalted be He, said: {Like him who spends his wealth to be seen of men} (Q. 2:264). Extravagance and squandering according to Islamic Law are wasting money or spending it for an abominable purpose.

The Eighteenth Type: Happiness

It is a pleasure accompanied with deeds of showing joy. The blameworthy happiness is to be pleased with the forbidden. As Allah, glorified be He, said: {Verily Allah does not like those who exult} (Q. 28:76).

Know that the deeds are accompanied with happiness and that which is done to show pleasure. If it is forbidden by itself, like singing, then it is not allowed absolutely, neither to attend it nor to look at it. The exception is if it was a permissible action, like playing with horses.

Showing happiness for a forbidden reason, like the victory of the oppressors against the righteous people, is judged as abominable and forbidden. It is not allowed either to look at it or to attend it because of its ugliness. But, if happiness was because of an allowed reason, like when righteous people play with horses not for learning jihad, or when they appoint someone to learn riding the horses for them; or for a bounty that occurred, like the victory of the righteous people, then there will be no sin in it, whether by attending or watching it.

The Nineteenth Type: Wrath

It is the gloominess which is accompanied with deeds, like face-scratching, clothes-tearing, breaking a weapon, slaughtering an animal, and raising the voice. It is obviously assured to be forbidden. It is prevented to be done in many sayings. Either the loss was from the deed of Allah or from the deed of someone else but him.

Concerning What the Slave Should Follow From the Straight Path.

One is to look with full attention at combining them and to exhaust one's ability to uphold these righteous traits that will save oneself.

First: Intention

Deeds are judged by the intentions, as is narrated in his *hadīth*, peace and blessings be upon him and his progeny. Therefore, the slave has to prepare in his heart and to intend all of what he has done or what he has avoided that they are all done because of a good intention that he wanted to achieve.

The more intentions that one can prepare in one's heart, the better. For example, one can intend to sit in the mosques because of the merit of the mosque, to take the righteous men as examples, to wait for the prayers, to listen to knowledge, and things alike to this. Therefore, one deed has included many acts of worship because of the intention. {That is the Bounty of Allah which He bestows on whom He wills} (Q. 5:54). If one could prepare the complete good intention in all of the deeds he was appointed to do and for the preferred deeds—in order to specify at the beginning of every deed, then it shall be more complete and better, or else then he can do this in total. Even if it was done before the deed, as what was mentioned by some of scholars, may Allah have mercy on their souls.

Second: Generosity

It is to spend according to a plan, and it is what the intellect and Islamic Law—or one of them—has commanded us to, like the obligations, then the praiseworthy actions. What the human has saved for oneself is considered as a deposited treasure which is to be used at the time of one's necessity. Whoever knows by oneself how to be patient when s/he needs the people, or whoever knows according to habit that when one spends money, one will be compensated with better money, it will be good for him to spend all of his money or some of it according to what one knows from one's condition. Whoever does not know this himself and did not have confidence that the remaining money will be sufficient for him after rendering the obligations, one will have to do with his present life, and limit himself to the needy people.

Yes, generosity and charity to the others is praised according to the intellect and revealed text. But this is not considered good except with the good intention. Also, the grantor should be sure that the granted one will not use this granted money in acts of disobedience. One must also ensure that the bounty will not overburden the grantor's situation, as what is previously mentioned in details.

Third: Indifference Towards the Life of this World (*az-Zuhd*)

It is, according to Islamic Law, leaving the permitted matters for that which one fears may lead—if he loved it too much—to commit the doubtful matters. This indifference is preferable according to Islamic Law, as it is mentioned in the stories and ancient narrations. Therefore, the slave should limit oneself only to the necessities according to what his/her soul can stand, as this matter relatively differs. For example, a man may dispense with a matter which is his right because of this indifference and can stand living without it. In addition, it may prevent him from doing the acts of worship and deeds of obedience. He is different from another man who can limit himself to a lesser matter. Therefore, one should take care and prepare himself for death and be certain that it is near and he should be ready for it before it occurs. He must be, wisely, happy with the bounty, but he must not reach the limit of admiration. He should be, wisely, sad of the sins and the losses, but he must not reach the limit of despair.

Yes, there is no indifference to the life of this world in three matters:

- the beautiful woman, even if her dowry was very high, as this matter completes his religion. This is unless she will open on him the door of this life, not pleased with what is enough. Then one should avoid her.
- being drawn to water, as he, peace and blessings be upon him and his progeny, was drawn to places that had water source because he does not need to gain money and is worried this might lead him to the doubtful matters.
- preferring the good and healthy place over the one which contains diseases, and to choose the place which has all the necessary utilities, so that one does not have to pay more money, as the land is owned

by Allah. The exception is only if he leaves this place to another place where the religion is more complete, or if he left the said place for the cause of the recommended asceticism.

Fourth: Thankfulness

The slave must thank his Lord for His bounties that cannot be counted, and he should do his best to accomplish this. This should be done with his heart and tongue to try to reach the appropriate form of thankfulness. He must thank Him too for all the bounties that is given to him by the creatures and thank the creatures as well because they have an obvious hand in his benefit. However, thanking Allah, exalted be He, for this, is an obligation. He must thank his Lord for the pains and sorrows that He uses to test him with, as it contains too many benefits in the next life to be imagined because of its greatness and abundance. The conclusion is that thanking Allah is an obligation whether in secret or in public, in time of happiness and in time of pain and sorrows, in time of distress or in the time of well-being and in every condition from the conditions. Therefore, thanks and praise is to Allah, as so or even more than that, and even many times as much as he likes and is satisfied with. Because He, exalted and most high be He, merits the said actions, which cannot be counted except by Him.

Also, we should thank the benefactor who treated us well, and granted us a religious bounty or a mundane bounty. And from them are: our Prophet, peace and blessings be upon him and his progeny; our Imams, may Allah grant them peace; our sheikhs; our parents and our brothers; and from the rest of the people. Therefore, we have to thank the said benefactor and ask Allah to reward him/her with the best reward, because of what s/he did to us. We should also ask Allah to reward him/her with the most complete bounties and charities because of his/her beneficence to us.

Fifth: Patience (*as-Sabr*)

It is one of the most complete and respected manners of faith. It is divided into three:

- Patience in doing the deeds of obedience,
- Patience in not doing the deeds of disobedience and
- Patience in the disgraces like pains, gloominess, lack of money, health and fruits.

It must be only to seek Allah's countenance, exalted be He; {And those who remain patient, seeking their Lord's countenance...} (Q. 13:22).

Sixth: Remembrance (*adh-Dhikr*)

It is done by the heart and tongue, like recitation of the Quran. It is also to keep saying the approved invocations and the Prophetic invocations in their dedicated times and in the times of need. It is also in the case of softening the heart. An example is brought about: {Therefore, remember Me and I will remember you. Be grateful to Me and never be ungrateful to Me} (Q. 2:152).

Seventh: Purity in Secret and Public

Regarding purity in secret, it means to purify the heart from the malicious manners like grudges and malice for Muslims, envy, haughtiness, hypocrisy and the rest of the malicious manners which we previously mentioned.

Regarding the purity in public, it means to clean the body and cloths from filth and impurities, as the impurity-stained person may not be allowed to invoke his/her Lord. The slave needs his/her Lord in all conditions and in every instance and moment: {Truly, Allah loves those who repent and those who purify themselves} (Q. 2:222).

Eighth: Solitude (*al-Khalwa*)

It is being separated from the people and preoccupations. It is one of the things that helps one to resist Satan and fight the soul that commands one with evil. You will not gain anything but sins from treating, dealing and speaking with people. In our time now, solitude is required because the purpose of satisfying your Lord cannot be completed except by it.

I want you to know that people are divided into grades according to their ability to do it. The ones who can keep the complete solitude are very few. But the slave should never prevent himself from taking a portion from it. If it

was too difficult to be completed, then the little from it is better than nothing, even if he only managed to get an hour.

What we have mentioned is for one who has collected from the religious sciences that which one needs in one's religion. But in case he was ignorant, then his need to mingle with people to learn about his religion is more important than his need for solitude.

Ninth: Attending the Sessions of the Righteous

We have previously mentioned the benefits that are included in solitude, and that it may not be possible. So, in case it is not possible, then one has to keep attending the sessions of the righteous. This is because the one who sits with someone, gains from his colleague in these sessions and takes some of the manners and character, whether he intended to do so or not.

Therefore, he has to select the one he will take as a colleague in these sessions and he must be on a high standard of morals, and praiseworthy behaviour. Then he must take him as a friend, a colleague, a session-mate and a righteous fellow. Maybe company with the righteous fellow is better than solitude. He must take care to not sit with one who has neither piety nor righteousness, because this is from the motivations of evil.

Tenth: Silence

He, peace and blessings be upon him and his progeny, said: ((Whoever remains silent saves himself)), and it was said that the slave when he remains silent, his heart will speak and Allah, exalted be He, will enlighten him, the slave will be busy doing the deeds of obedience, and he will remember and contemplate. One of its benefits and advantages is safety from what was spread and unfolded between people and creatures, except those who are protected by Allah, exalted be He, and they are too few. It is to commit backbiting and to be filth-stained with the disease of the tale-bearing. This is because these two malicious matters, especially tale-bearing, are very hard to be avoided by he who hardly keeps quiet. There is no doubt that they are considered from the major deeds of disobedience. This is because it is something that is mentioned in the Holy Qur'an, and so many stories mentioned it. We have received from the righteous ancestors evidence that praise avoiding them, and threaten and warn the one who does them by the way that cannot be stood. Therefore, we seek refuge from Allah from the mistakes of the tongue and the errors that is caused by forgetfulness.

Eleventh: Repressing Evil Thoughts

Allah, exalted be He, was narrating about the accused Satan: {“...Then I will come to them from in front of them and behind them, from their right and their left, and You will not find most of them to be thankful} (Q. 13:17).

He, peace and blessings be upon him and his progeny, said: ((There is no one, except that s/he is accompanied by an angel and a demon. When the angel hugs him, he provides him with good thoughts, and when the demon hugs him, he inspires him with evil thoughts)).

The only thing that happens in the heart is whispers to you and enjoins you to go astray. So, if he enjoins you to do a sin, and you disobeyed him, then he will enjoin you to do another. He is well-experienced in leading astray, so he leads every one astray from the way which is suitable to him. And the soul agrees with him and it says to its owner what means: “The years and the days are so many, so learn and maybe you will work and apply what you learnt at the end of your age!” Suddenly, death surprises him and takes him.

Twelfth: Reducing Sleep

Sleep is one of the two deaths. It is a waste of age and strengthens the present life, which is supposed to be a farm for the next life. It is sufficient, or more than the sufficient, to sleep two thirds of the night. It is the third of the age of a person, so it is enough to waste its third. Sleeping at the daytime is not allowed, except for those who stand in prayer all the night, because it is like the pre-fasting meal for the fasting person.

Thirteenth: Conserving Balance

In food and drink, Allah, exalted be He, said: {Eat and drink, but do not waste by extravagance} (Q. 7:31). The stories and ancient narrations that dispraise the extravagant are so many. Because of the great danger of the extravagant, it was said that all the diseases are collected in the extravagant. *Amīr al-Muminīn*, peace be upon him, has counted the diseases of extravagant. According to him, they are 27 diseases.

I want you to know that the purpose of eating is the permanence of life and to be able to worship. Eating too much prevents the one from worshiping. The pain of hunger, as well, makes the heart too busy to do it. Therefore, the best of the matters are the balanced matters, and the best, the just and the moderate matter is that which tends to satisfy the hunger. At the same time conserving the moderate manner, regarding what he eats, but not to fill the stomach completely and to avoid the pain of hunger.

Yes, as extravagance is blameworthy, the uglier, greater and more blameworthy than it, is that the food and drink of a human that are not permissible. Therefore, he must do his best in avoiding the doubtful matters of the food and drinks, as the worst food is the food that is not permissible. It is considered from the obstacles between the slave and his Lord which prevents from the accepting him and responding to his prayers. We ask Allah to save us and grant us from his permissible bounties, which dispenses us with the forbidden.

Fourteenth: Seeking Refuge from Allah

This means: to believe that the slave does not have the power to avoid disobedience and does not have the ability to do the deeds of obedience except by Allah, the mighty and the exalted, and by His help. Then, he should ask that from Him by his heart and by his tongue in all of his times. He must not have confidence neither in his self nor in the others, even for an instance. But he must only have confidence in Allah, and he must leave his affair to Allah, exalted be He and put his trust in Him. This is to be done in the affairs of the present life, like his sustenance, protection and help. This includes deputation and leaving the affair, believing and the satisfaction with the judgment whatever it was; like poverty, illness, sorrow, increase, decrease of wealth, and similar judgments. So, if this honoured manner has occurred, then the sun of the heart shall rise and the reasons of doubt and suspicion shall be defeated. We ask Allah to grant us success!

Fifteenth: Having Hope in Allah, Exalted and Glorified be He

The slave should have hope in Allah in all of his conditions, waiting for salvation, charity, kindness and mercy from Allah, exalted and glorified be He. It is also to know that He is more merciful to him—more than his parents and that He is closer to him than his own arms. It is also that He rewards for acts of obedience—if he accepts it—therefore, he should do his best in it to be as good as possible. It is also that He forgives the sins. In case of the repentant, he must hurry to it so that he must think well of this mighty Lord, especially before death. But from the condition of the well-thinking, it is the assiduity in doing the deeds of obedience and to take care of the deeds that voids the work.

Sixteenth: Fearing Allah, Exalted be He.

Fearing Allah, exalted be He, is a praised act, and it leads to a righteous end. Because he who fears will walk in the night in activity and enthusiasm will reach the position. Allah has praised the fearers and commended them. He considered fearing Him as the manners of the angels who are the nearest (to Allah). His fear is not considered to be done except after doing the best to repent. Anyway, a slave should never be free of fearing Allah and thinking well of Him, as what is previously mentioned.

Seventeenth: Giving Priority to the More Important over the Less Important from the Affairs of Religion

Regarding the religion, it must be given precedence over the mundane matters. The precedent matter of religion is to be given priority. It is to achieve the complete correct creed by believing in the oneness of Allah and to glorify Him, and it is to believe that He is the only One who has the descriptions of perfection and that He, absolutely, does not have any defect. It is also to believe that He is exalted high above likeness to creation, doing the ugly deeds, and lying in what He said. It is also to believe that Allah will never break any of His promises or threats and that Allah

guarantees the sincerity of His Prophet and the generality of his message. It is also to believe that *Amīr al-Muminīn* ['Ali bin Abi Tālib], peace be upon him, had the right to govern after him and to prefer *Ahl al-Bayt* over the others, to be kind to them, to precede them before the others, and take care of their right. It is to love his true Companions and declare himself innocent - before Allah - from any other religion, except the Religion of Islam, and from any creed which is not compatible with the will of Allah, exalted be He, and from any indecent heresy in the religion. Then He must learn from the Islamic Law as much as he can, and to keep the manners that it asks him to do. One must also refer to the competent erudite people of knowledge in all of what he is confused about and be used to doing this, always, and work upon it. One must not neglect learning the method as it is that which is a truly useful science. If an obligation and a praiseworthy matter contradict with each other, then he must prefer the obligation, and if many obligations contradict, then he must precede the more important before the less important obligation, like the individual obligation before the collective obligation, and the restricted before the expanded.

It is to be known that the aim is the religion, not the present life. Therefore, he should not keep his heart preoccupied with the present life, except with what is necessary for the religion and that which helps one to do it well. Then the human should be a custodian for himself, if he neglected for some time, he shouldn't keep neglecting, but he must be careful and take from it what is necessary for him and to take care of the aspects of his religion.

He must keep the moderate option from what suits his condition and to avoid extravagance and excessiveness. He must not delay neither the work for today until tomorrow nor the work for a time to the next time, as delaying the work and prolonging the hope is considered amongst the blameworthy matters. He must not preoccupy himself with the affairs of the public, except after reforming his affair and affair of his own people. He should, if he could, reform an affair of the affairs of Muslims, whether it is far or near. This is a great virtue.

Know that from the preferred reasons that accompany the praiseworthy manners and the righteous deeds that the human may accustom himself is to do the exact, known and limited functions. The purpose is that he distribute his time and divides them on what suits it from the acts of worship and means of proximity, recitations, prayers, invocations, or glorification. It is also being preoccupied by his affair of living and what concerns the affair of the public and what he was in charge of, if he has custody, and he should be aware of the present life, and to ask for what exceeds his need, because it has more magic than Hārūt and Mārūt. He should always remember death, and keep it in front of his eyes. The scholars have unanimously recommended to maintain indifference towards the life of this world.

Eighteenth: Leaving Matters that Does not Concern One

He, peace and blessings be upon him and his progeny, said: ((It is from the righteous of Islam for a person to leave what does not concern him)).

Know that all of what the human does and intends is not free from one of five matters: obligatory, praiseworthy, permissible, blameworthy, and forbidden.

- The forbidden must be avoided at all times.
- The blameworthy must be avoided, if possible, like eating with his left hand.
- The permissible; if it is not needed, then one should not be preoccupied with it and to waste the time by doing it. And what was done from it, is done to bring a benefit or to prevent a harm, then it has to be done exactly with the clear intention of the requested purpose and to avoid reaching the limit of the praiseworthy. Consequently, there is no permissible except that it is turned and changed to an act of closeness and the good intention must be kept, as is previously mentioned.
- Regarding the obligation, there is no debate that it must be done at all times.
- Regarding the praiseworthy, it should be done in any case. It is what is important to the human, as this conclusion is done, it is now easy to leave what does not concern one.

Nineteenth: Repentance

It is an honoured position. None can be exempted from it because of the abundance of sins. One should keep repenting in the beginning of the matter and in its end. We are informed that he, peace and blessings be upon him and his progeny, has said to Abu-Dharr: ((The rights of Allah, exalted be He, are greater than to be done by the

slave. So, when you begin your day, be amongst those who repent, and when you are at the beginning of your night, be amongst those who repent)).

Repentance has two basics:

- One of them is regret. One must regret the ugly deed that he did because of its ugliness. One must regret what he neglected from the obligation, as it is considered a neglecting in the obligation. He has to exaggerate in this regret with an intensive exaggeration, so that this regret can be considered bigger than the regret for mistaking or neglecting in the mundane matters, as much as possible. He should repent for every single sin. Or else he must repent for all his sins, totally and at once, if he was not able to count them. He must fulfil all what he neglected in from the rights of Allah, exalted be He, and from the rights of the creatures, according to the way that saves him according to the Islamic Law.
- The second basic is the intention, which means to intend a strong intention (as strong as he can) not to do anything ugly and not to neglect anything from the obligation. It is also to break one's desire, and to humble oneself by bearing some of the exhausting worships like fasting, praying and similar.

When all of the previously mentioned are done completely, then it is considered the honest accepted repentance if it is the will of Allah, exalted be He.

He must not be free from fear and dread, as he does not guarantee that the repentance has happened according to the way which is satisfying and acceptable. What helps him on completing the repentance is to fill his heart with fear and dread, because the repentance does not last except with these matters. There is no doubt that fear for repentance is like the base of the building. And from its strongest motivations and powerful reasons is the mention of death as much as possible, and mentioning the conditions which is prior to death and the matters which comes after the death from the tests or torturing inside the graves, and remembering the conditions of resurrection, and reviving, and for the conditions of the people of Hell and people of Paradise. He who feels that there is toughness in his heart, should imagine and realize his conditions at the time death reaches the throat and end of life, as well as when the soul leaves the body. He should imagine his case and the reaction of his family regarding death, and what he will feel about them, his orphans and how will they cry for him and how sad will be them for him. This also applies to the rest of the matters that should be known according to the necessity of habit. He, peace and blessings be upon him and his progeny, said; ((He who mentions death a lot will forget the desires. He who forgets the desires, the disasters will be so easy for him to accept. He who accepts the disasters will hurry to do the good deeds)).

Know that conserving repentance is very difficult, and these who cannot keep it are the majority of people. Some of the sages said that people are divided according to repentance into three levels:

- One who repented in front of himself, in case he did not face a desire, but if he faces a desire, then he will miss the judgment and he will commit it. Most of the people do this.
- One who repented with his heart, but his limbs confuse him, so it goes straight sometimes and it goes fairly sometime. He makes a great effort, and according to this great effort, his gloominess and unhappiness increases.
- One who repented with his heart, and his limbs are cooperating together, so he becomes addicted to reckoning himself because he fears that he might do some mistake or that his enemy might have victory over him. This is the one who deserves to be granted protection and steadiness from Allah.

For concluding these manners, we mention a great *hadīth* which describes great manners: Mu'ādh, may Allah be pleased with him, said:

The Prophet of Allah, peace and blessings be upon him and his progeny, took my hand and walked for some little time, then he said: ((O Mu'ādh, I recommend you to remain conscious of Allah and to be sincere in your sayings; to fulfil the promises; to render back the trusts; to leave the betrayal; to have mercy to the orphan; to conserve the neighbourhood; to suppress anger; to speak softly; to greet the people; to obey and keep close to the Imam; to understand and study the Quran; to love the next life; to fear the reckoning; to have short hope; or to work well. I prevent you from insulting a Muslim, believing a liar, (or to accuse a sincere one of lying), to disobey a just Imam, or to make corruption in the land. O Mu'ādh, remember Allah

at every time before daybreak and near every tree and rock, and to repent for every sin, the secret in secret, and the public in public)).

Al-Bayhaqi has narrated it in the book *Kanz ar-Rashād* by Imam ‘Izzaddīn, may Allah have mercy on him, and from the explanation of the erudite Ibn Hābis, may Allah have mercy on him.

This is the near summarised The Beneficial Summary Regarding What is Impermissible for the Responsible Slaves to Neglect. It is a facilitation gathered by the Chief Judge, the erudite, the sheikh of Islam, who's a follower of the generous and glorious Prophet's Progeny, Ahmed bin Ismā'īl al-Qurayshi al-‘Alafī, may Allah reward him and grant him the best of goodness, and give him all what he wants in both of the two lives.

May Allah grant Our master, Muhammad and his family, peace and blessings be upon them to the number of the stars of the sky. Amen, O Allah! Amen!